

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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✦ ✦ The Birth of Christ ✦ ✦

AND suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: "Glory to God in the highest; and on earth peace, good will toward men."—Luke ii: 14.

WE cannot see all that is in that story of the first chapters of St. Luke, but its idea is plain—that for the birth of Jesus there was the directest meeting of Divinity and human life. It is of the mysterious spirit of eternity that the child is born, and, likewise, just as truly it is of the Hebrew maiden, living in Nazareth, a true child of the earth, as human as any of the girls with whom she had played from childhood. I do not care to understand that story fully. It is enough for me that in it there is represented the full truth about the wondrous Child of Christmas Day. He is the Child of Heaven and earth together. It is the spontaneous utterance of the celestial life. It is, likewise, the answer to the cry of need with which every hill and valley of the earth has rung, that lies there in the cradle. It is no star dropped from the sky; it is no flower sprung from the earth. It is the glory of Heaven caught by, and filling with itself, the earthly jewel which becomes unearthly in its radiance. Here, at the birth in Nazareth, Heaven and earth, that draw near and look into each other's eyes at every birth, have come close together and melted into one. It is the parable of what comes wherever Christ is born in the heart of any man. When Heaven is most real, and yet earthly joy and duty are most present, then it is that the vague religious life lays hold on Jesus. It is at the moment when the loftiest



most practical, and the practical seems loftiest and sacrest, that He who was "conceived of the Holy Ghost and born of the Virgin Mary" comes into life. Mere searching of the Heavens will not find Him. Mere self-questionings of earth will not evoke Him. But, when God answers the old prayer of the Psalms—when He "bows the Heavens and comes down, and touches the mountains and they smoke," then, the new life begins.

The humble birth of Jesus in the stable of the inn at Bethlehem, was a proclamation of the insignificance of circumstances in the greatest moments and experiences of life. It was not the glorification of poverty at the expense of wealth; it was simply the acceptance of the common circumstances of life, the lot of the multitude just as it came, as if to show that when so mighty an event as that was happening, it made no difference.

No lot of earth was high enough to give any dignity to the birth of the Son of God, and no lot of earth was so low as to take its dignity away. I think this is the meaning of that humble manger.

Of one other point only do I wish to speak. It is the necessary truth of growth in the possession of the life by Christ. To-day, that truth is very present with us. It is a little Child who has been with us all this morning, unconscious of the work that stretched before Him, nay, unconscious even of His own life, like every other new-born child. Let



us believe that there were many deep and blessed purposes, many rich lessons in that strange way of God, that when His Son came here among us, it should be first in all the feebleness of infancy. Among the lessons, let us believe that this is one—the lesson that the very fact of Christ's presence is the great changing fact of human life, and has in it the seed and power of all that He can do for man. As surely as in that baby-life at Bethlehem there lay the power which has run through the world; the power which makes Judea burn like a star forever; the power which has transfigured history; the power which has made millions of men its joyous servants; the power of millenniums yet to be, so surely in the humblest soul's humblest certainty that it does love Christ, there lies enfolded all the possibility of the most perfect sainthood. This is the day, dear friends, to bind two sayings of St. John together, and hold them in our hands, and see them shine together with the Christmas glory—first, this verse: "As many as received Him, to them gave He power to become the sons of God;" and, then, this other verse: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know . . . we shall be like Him.*—*The Century*, New York, December.

YULE-TIDE MYTHOLOGY.

ALEXANDER TILLE.

ON Christmas Eve, when the shadows of evening fall upon the earth, and young and old assemble in the house to celebrate the old-time festival, and every window is illuminated, there begins, according to old belief, a night of marvels unlike any other night. The stars shine down as usual upon the snow-clad earth, the wind rushes over field and forest, and man and beast rest from their labors, as usual, but the wind blows with a wailing moan, and the forest trees creak and groan under the pressure of the storm-blast, with a weird, ominous sound, such as is not heard on other nights, for something unusual rides by upon the storm. It is the old gods of the Germans, who have been dethroned and driven from Asgard by the religion of the pale Nazarene, and who, this night, as a troop of raging demons, ride furiously on their wild hunt through the land. It is the hunt of Woden and his wild horsemen; and the cries of the huntsmen, the deep bay of the hounds, the snorting and neighing of the horses, and the wail of women, are mingled with the moaning of the wind. The wild hunter himself, mounted on a coal-black steed, rides at the head of the troop, brandishing his hunting-spear aloft, and followed closely by horsemen and hounds—Fru Gode, or Frau Holle, holding her place among the foremost. Onward they course, over mountain and hill, over forest and valley, river and lake, over the highways, and over the huts of the villagers, shimmering in their festive lights. Trees are torn out by the roots, boundary-stones removed, hedges laid low, and even the chimney-tops endangered.

A clever man may predict the course of the chase, he need only look up all the cross-ways; for it is the law of the world

*From a sermon by Phillips Brooks, preached in the Church of the Incarnation, New York, on Christmas Day, 1892.

to which the wild huntsmen belong that every cross-way must be visited. But one must be careful not to linger too long, for if any one be surprised by the wild horsemen in their course, there is but one way of escape: that is to throw one's self flat on the ground, face downward and eyes closed, until the weird troop has passed by. Whoever fails to do so will be whisked up by the horsemen, and compelled to join in the chase until the last day, or he will experience bodily injury of some kind.

Near Mooseberg, in Upper Bavaria, a man once stood on the cross-way while the troop of wild huntsmen swept by. A knife was driven home into his shoulder so firmly that neither he nor any one else could draw it out. For a whole year he went about with it. An old woman of the village advised him to go back to the same cross-way the following Christmas Eve, and stand on the same place, foretelling that he who had plunged the knife into his shoulder would draw it out again as he passed.

He went and waited the arrival of the troop silently. Suddenly there was a rushing sound as if the sea were breaking over Bavaria. Above the tumult he heard a voice say, clearly and distinctly, "Yesterday I stuck my knife into this block of wood; now I will recover it." There was a fierce rush over him which rendered him senseless; and when he came to himself, says the story, the knife was gone.

Every one is familiar with the Christmas apples. The trees give forth bud and blossom, and ripen their fruit in one short hour—fruit by means of which one can foretell the future. The fabled Rose of Jericho, too, which opens during the Christmas night, and foretells the future of the country, belongs to the legendary lore of all Western lands.

In an Alsatian village, not far from Mariastein, there is a rose-bud which never fades. Throughout the whole year it remains closed, but during the Christmas night it opens and sheds fragrance and light far around. It is descended from the rosebush on which the Holy Virgin dried the swaddling-clothes of her Divine Child, during the flight into Egypt. The longer the rose blooms, the more fruitful will be the year.—*Die Gartenlaube*, Leipzig, Germany.



At Christmas tide, glad festal time,
May Heaven's peace with all abide;
Oh, let not discord mar the chime
At Christmas tide.



May hearts estranged united be
Forget the wrong, abase thy pride
So shall Heaven's peace abide with thee
At Christmas tide.

J. Torrey Connor.

—*The Californian Magazine*, San Francisco, December.

Ben Jonson's Christmas Hymn.

"I sing the birth was born to-night,
The Author both of life and light;
The Angels so did sound it.
And like the ravished shepherds said,
Who saw the light, and were afraid,
Yet searched, and true they found it.

"The Son of God, the Eternal King,
That did'st us all salvation bring,
And freed the soul from danger;
He whom the whole world could not take
The Word which Heaven and earth did make
Was now laid in a manger.

"What comfort by Him do we win,
Who made Himself the price of sin,
To make us heirs of glory!
To see this Babe, all innocence,
A Martyr born in our defense!
Can man forget this story?"

Tryste Noel.

LOUISE IMOGEN GUINER.

'The Ox he openeth wide the Doore
And from the Snowe he calls her inne,
And he hath seen her Smile therefore,
Our Ladye without Sinne.
Now soone from Sleepe
A Starre shall leap,
And soone arrive both King and Hinde;
Amen, Amen:
But O, the place co'd I but finde!

"The Ox hath husht his voyce and bent
Trew eyes of Pitty ore the Mow,
And on his lovelie Neck, forspent,
The Blessed lays her Browe.
Around her feet
Full Warne and Sweete
His bowerie Breath doth meeklie dwell;
Amen, Amen:
But sore am I with Vaine Travell!

"The Ox is host in Juda's stall,
And host of more than oncle one,
For close she gathereth withal
Our Lorde her littel Sonne.
Glad Hinde and King
Their Gyfte may bring
But wo'd to-night my Teares were there,
Amen, Amen:
Between her Bosom and His hayre!"

—The Catholic World New York, December.

The Holly and the Christmas-Tree.

In Germany and Scandinavia the holly, or holy-tree, is called "Christ's thorn," from its use in church-decorations, and because it bears its berries at Christmas-tide. The loving sentiment imprisoned in the holly-bough and translatable into every language, can hardly be more happily expressed than in Charles Mackay's verses, "Under the Holly Bough":

Ye who have scorned each other,
Or injured friend or brother,
In this fast-fading year;
Ye who by word or deed
Have made a kind heart bleed,
Come, gather here!
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken,
Under the holly-bough.

To Germany, the civilized world is indebted for one of the most enjoyable of all Christmas delights, the Christmas-tree. We call it a gift from Germany, and yet, behind the quaint figure of Kris Kringle, coming from the snowy woods, with the tree rising high above his genial shoulders, laden with gifts and glittering with lanterns, as he suddenly invades the lowly German cottage on kindly errand bent, we see the yet more ancient toy pine tree, hung with *oscilla*, which boys and girls in ancient Rome looked for on the sixth and seventh days of the Saturnalia. —The Evening Post, New York.

THE ORIGIN OF CHRISTMAS.

CHURCH theologians have never agreed on the subject of the date of the Nativity. An Eastern tradition places it in the latter part of December, but Western arguments oppose the view. According to St. Luke (II. 8) they say, that the shepherds keeping watch over their flocks by night would hardly have been possible on the assumption of the December date, as that would be the rainy season in Palestine, and the flocks would be under shelter. Some Biblical chronologists place the Nativity in the Autumn, others in the Summer.

Many learned and pious men look upon our Christian Christmas festival as an adaptation of a previously-existing Jewish or pagan festival. Some view it as a continuation of the Jewish Feast of the Dedication, a festival of eight-days duration, beginning December 17th. Others derive it from the Roman *Saturnalia*, *Sigillaria*, or *Guventia*. But the most plausible view is that which connects Christmas with the

return of the Sun to the Northern hemisphere at the Winter solstice. With the rise of the Sun, comes longer and warmer days; hope springs up anew in the human heart, when it feels the unfriendly wintry season passing away. Theologically it is Christ, the Sun of Righteousness dawning upon the world. The ancient Sun-god symbolizes the new Sun of Righteousness. This view is supported by much evidence and curious lore. Several of the Church fathers, such as Ambrose and Chrysostom, held it. The Christian poets, Prudentius and Paulinus of Nola, sang about it.

In the Northern parts of Europe, the old Norsemen celebrated a feast to Trega, the goddess of love, at about our Christmas-time. The Yule-tide to them represented the descent of love to the Under-World for the delivery of the imprisoned germs of Life. It was the period of earliest perceptible signs of the rejuvenescence of Nature.

Christmas is an old miracle play of Nature in which the deadly powers of Winter are brought to a tragic end and "Spring" is born anew, or liberated from Hela (Hell).

Bishop Jeremy Taylor's Carol.

To day Almightiness grew weak;
The Word itself was mute and could not speak.
Then let our praises emulate and vie
With His humility!
Since He's exiled from the skies
That we might rise,—
From low estate of man
Let's sing Him up again!
Each man wind up his heart
To bear a part
In that angelic choir, and show
His glory high as He was low.
Let's sing towards men good will and charity,
Peace upon earth, Glory to God on high!"



TAXPAYER SANTA CLAUS HAS A DIFFICULT JOB.

"My boy has discovered who Santa Claus is," said Hicks.
"Well, is he delighted?" asked Dawson.
"No; he is mad. He says if his own daddy is Santa Claus he thinks that it's pretty poor business for Santa Claus to give toys to all the children in the world and talk economy to him." —Harper's Bazaar.

FRANK (the day after Christmas)—Papa, wouldn't it be just as well if mamma'd put just a little speck of paregoric in all the Christmas things, to save the trouble of taking it all next day? —Harper's Young People.

DILLY (in horrified whisper)—Mamma, Willie is an infidel!
Mamma—An infidel?
Dilly—Yes; he says he don't believe there's any Santa Claus. —Judge.

ANARCHISM AND SOCIALISM.

THE BLACK HAND.

ANARCHISM is still young, but it has already a history. Whatever the "men without a chief" may do, their outrages are only repetitions of that history. The organization of international Anarchists is called the Black Hand, and it began its nefarious work a year ago in Spain. A secret society undertook an attack upon the city of Heres, in Andalusia. The band was about six hundred strong, many citizens were killed in the attack, and only when the military were summoned from the neighboring towns was it possible to subdue the robbers. Four of the leaders were executed. They died game, and prophesied vengeance, and, indeed, the Ravachol outrage followed soon after. Late events have proved that the fears of a repetition of these crimes were well founded. Again Spain has opened the campaign, and the late barbarous deeds of the Anarchists are called by them revenge for the "murder" of their comrade, Pallas. What are we going to do about it? Is this reign of terror to last? Shall all the theatres of the world be closed? Is the police to be done away with as an institution because the police barracks at Villa Nueva were the object of an attack by the Anarchists? In that case we must prepare ourselves to see all political life extinct, for our assemblies and clubs are no longer safe. Schools, museums, art-galleries must be abandoned to the red ogre calling itself the "Black Hand!" Traffic and trade, art and science, everything that makes life bearable and beautiful, will have to be discarded because the "Black Hand" pleases to attack us.

It is not possible to prohibit the sale of all those articles from which explosives may be made. How, for instance, could industry get along without glycerine, just because nitro glycerine may be made of it? No—only the fearlessness of the people and their governments can drive away the ogre. The late events must be a warning to *all* Governments that the time has come for an international war against Anarchism. Some time ago, Switzerland was mentioned as the right place for an international conference. It is time that it take place, else the number of victims to the lawless element will increase to an alarming extent ere the remedy is found. There can be no doubt that the men who commit these wholesale murders are well organized everywhere, else their attacks upon society would not be made with such regularity. They are not dissimilar to the Irish Fenians, and England is by no means pleased with the advent of the many foreign adventurers who seek an asylum on her shores just now, especially the number of Spaniards who arrive daily, and who bear the unmistakable stamp of the fugitive from justice, cause the English police much concern.—*Das Echo, Berlin.*

INTERNATIONAL ACTION.

Despite of the clamoring of the Press of all countries, there is little hope that the Governments of Europe will act in concert. The German Government intends to interdict the manufacture of nitro-glycerine, and the Emperor advises severe measures against the Socialists and Anarchists. But the British Government refuses to withdraw the protection given to political offenders.

The *Neue Freie Presse*, Vienna, says with regard to international action against the Anarchists: Professor Lammasch, of the University here, who is an eminent authority on international law, said that the crux of the matter was the question of extradition. It would be necessary, if the international agreements were to be effectual, to extradite any murderer or murderous plotter regardless of restrictions concerning the so-called political crimes. Even then, little would be accomplished, unless every European, and the American, Government adhered to the agreement.

The Irish Nationalist Press does not approve of any attempts to coerce society into a new channel by murder. The *Irish Catholic*, Dublin, says, speaking of the recent murder of Patrick Reid: "Ireland has a right to demand, our citizens have a right to demand, that no efforts will be spared on the part of the police to hunt out

and bring to the tribunals of justice the band of miscreants who, like a nest of brooding and venomous serpents, lurk by the pathway on which the footsteps of Freedom already beat, and spew the noxious and deadly venom of their crimes across her way. Such beings as these are enemies of all order, desperadoes who aim stilettoes at the very heart of human society, who have no real patriotism in their breasts, and who are the slaves and instruments rather of demoniacal influence than of any political propaganda. They are the kinsmen of the Communists and the priest-slayers of Paris, of the Anarchists and bomb-throwers of Barcelona, of the Socialistic murderers of the heroic Irish policemen of Chicago. For Ireland or for her interests they have no thought. For them Ireland never can have and never will have either sympathy or pity.

The Convention of the American Federation of Labor, held at Chicago last week, passed these resolutions unanimously:

"Whereas, The pardoning of the so-called Chicago Anarchists by Governor Altgeld of the State of Illinois is but a simple act of justice; and

"Whereas, The conviction and incarceration of Fielding, Schwab, and Neebe was the result of class prejudice and persecution at a time when the public mind was influenced with passion; and

"Whereas, The Governor of Illinois, in the face of a set resolve of the capitalist class to the contrary, has had the courage to defy power and opposition in defense of innocence and justice, thus proving his honesty and sincerity of heart; therefore be it

"Resolved, That we endorse the Governor's action, and accept the reasons he assigns as in line with the true facts of the case."

This has called forth the following sharp comment by *The Sun*, New York:

"There is a very strong 'class prejudice' against murder and Anarchy. It is felt by every sane and decent person who labors otherwise than with his mouth. If the gentlemen who improve the condition of laboring men by going on to Chicago and making speeches do not feel that prejudice, they are not in sympathy with the people of the country they live in. If the American Federation of Labor were truly represented by its delegates at Chicago, it ought to drop the word 'American' from its name."

That the Press of the United States is in sympathy with the Press of Europe in denouncing the deeds of Vaillant and consorts, may be gathered from the following excerpts:

Attempts on the lives of kings may find a sort of justification in the maxim that "resistance to tyrants is obedience to God," but France is not a Monarchy and this was not an attempt to kill a king. It was an attack on the popular branch of the legislative body of a Republic. The incident shows that the Anarchists are opposed to all forms of Government and are full of blind malice against all who do not agree with them.—*The Journal, Indianapolis.*

There is only one way to deal effectively with Anarchists, either in France or America, and that is to punish them to the utmost legal limit for any violation of Law. The extreme punishment of the Haymarket assassins throttled Anarchy in Chicago, and the prompt arrest and imprisonment of Most and other incendiaries has done much to preserve the peace in New York. The French authorities have been guilty of serious error in supposing that any but the severest measures have a restraining influence on Anarchy.—*The Press, New York.*

THE SOCIALIST AND THE ANARCHIST PRESS.

That the Socialists and the Anarchists hold widely different constructive social theories is a matter of little present moment. The feature of immediate interest is that they are in thorough accord upon the axiom that the first indispensable condition of social reform is the overthrow of the existing social organization. We have already, from time to time, published samples of their utterances,



HERR LIEBKNECHT.
German Socialist Leader.



HERR BEBEL,
German Socialist Leader.

and in the following column we bring together a few excerpts from papers of all shades of the "Press of the dissatisfied," ranging from the bloodthirsty advocate of chaotic revolution to the mild grumbler who has not even a suggestion to offer. The Anarchists' position is best illustrated by the legend borne upon their flags:

"NO GOD, NO MASTER, NO SLAVE!

DOWN WITH TYRANNY!"

They insist upon describing the Chicago and Barcelona Anarchists as martyrs. Thus *Harmonie, Marseilles*, says: "There was no chance for the Chicago brethren to escape. The people wanted victims and cried as of yore: 'Crucify them, crucify them!'"

Freedom, the organ of Communistic Anarchism in London, says: "Pallas was placed with his back to them (the soldiers), but as they were about to fire, he turned his head, crying: 'Long live Anarchy!' a cry, immediately followed by the shots, which blew his head to atoms."

"If the people were ready, his attempt would have been the signal for a rising which would sweep away the old order and bring in the new."

El Despertar, a Spanish paper, published in New York, says: "The bourgeoisie is the new church which dominates despotically over the people. Its principles, economical and political, are to be held sacred, and we, the Anarchists, are the new heretics, subject as much to the horrors of the Inquisition as the heretics of the Middle Ages."

This martyrdom causes these papers to send forth the most pathetic appeals, when not engaged in preaching destruction. Thus *El Productor*, of Barcelona: "Bread for the hungry ones! They despair, and no longer trust the promises of those who are in power. And this want of confidence is the reason that the starvation difficulty assumes such terrible proportions! Rich New York, a city which sometimes receives ten millions in gold on a single train from Colorado and California, cannot satisfy the gnawing hunger of its starving poor. It is the same in all countries—Monarchies or Republics."

Having thus prepared the minds of the readers, the Anarchist editor does his best to prove how impossible it is to obtain help by legitimate means. Thus the *Revolte*, Paris, says: "The result of all strikes should convince the proletariat that no redress can be obtained by these means. The only resource left is—dynamite."

The general public has little knowledge of the spirit in which the Anarchist Press receives the news of a successful or partly-successful dynamite outrage. Thus *Le Père Peinard*, Paris, is perfectly delighted with the success of the bomb-throwing in Barcelona, coming out with flaring headlines and pleasantly ornamenting its editorial with an exploding bomb, on which was depicted a smiling face. It says: "The bourgeoisie may be astonished that we take such pleasure in an event which resulted in the death of women and children. But the real robbers and murderers of our day are those people of so-called good society."

Perhaps the most rabid of all the Anarchist papers is *Der Anarchist*, New York. It says: "Revenge for Pallas has come, and the reigning robbers are fainting with fear. Hardly has one of our brethren fallen victim to them, when ten others rise up to avenge him, and the parasites of the bourgeoisie are wriggling with rage and terror. The sentence of death against the Barcelona snobs has been executed in a manner which must bring joy and gladness to our hearts. In the middle of pleasure, vengeance has overtaken them; twenty-five of the blood suckers with their mistresses have been killed outright, 100 have been badly hurt, and 200 others have received lighter wounds. The cowardly slaves who write in the service of the bourgeoisie spit poison and bitter gall. But we rejoice—we have powerful weapons."

The Anarchist Press, nevertheless, does not approve of attempts at reforming society by the old-fashioned methods, however well-meaning such attempts may be. Most, in the *Freiheit*, acknowledges, though reluctantly, that Emperor William II. is not a friend of the coercion practised by Bismarck, but he does not think it worth while to bring religious influence to bear upon the masses. He says: "If Fazke* had any correct idea of the real opinions of the proletariat, he would understand that the workmen describe the

* Most's favorite name for the Emperor, best translated by "grinning ape and fool."

whole dirt of religion with one word—" (here follows an expression which cannot be reproduced).

While the Anarchists preach utter freedom from restraint, the Socialists wish to put all power into the hands of the State. But most of the Socialistic publications preach a violent crusade against our present system as strongly as the Anarchists. Still, they affect to be astonished when the public hold them in part responsible for Anarchistic outrages. Thus the *Volks-Zeitung*, New York: "The Socialists also are convinced that a forcible revolution is necessary. But isolated attacks are out of place, not because the 'well-paid' Socialist leaders are made too comfortable (any one of the brainless and characterless fellows in the pay of the capitalist Press is paid better than the intellectually-so-much-superior Socialist leaders), but because isolated attacks are followed by reaction in public feeling."

The following will give an idea of the line of argument pursued by the Socialist Press: "A workman was asked if he had any potatoes to sell," says the *National Reformer* (German), Milwaukee. "He divided the potatoes into four parts, but said he had none for sale, explaining himself as follows:

"The big pile of fine potatoes you see over there I give to the landlord as land rent, for the privilege of living on the land. The next pile I give to the money-lord as interest for the privilege of using the tools that some other workman has made, the third pile I give to the politician as tax, and the little ones I give to the hogs, and what the hogs don't eat, I eat myself. So you see between the landlords, the money-lords, the politician, and the hogs I get my living."

"But what do you do with the hogs?" "I give them to the railroad-companies for hauling the big potatoes to the landlords and money-lords."

The *Brauerzeitung*, New York, says with regard to the coming changes in the form of government, as the Socialists hope to bring it about: "All over the world the movement grows apace. All over the world, too, hard and poor is the fare of the groaning millions, while those who aid production neither with head nor hand live in luxury and fare sumptuously. This we have been used to; therefore, it seems natural to us. But the seed of a mighty tree is now planted; capital, the crowned tyrant, will be brought to the block when this world wide movement gains unity."

The *People*, New York, says: "We demand that government shall reward inventors and own all patents; and present machinery, which genius has given to society, shall be purchased first from the grasp of corporate greed and all exploiters by the logical and natural business outcome of governmental control."

It will have been remarked that, if there is so large a number of cultured and talented men among the Anarchists as they themselves claim, their writings do not reveal the fact. As a rule, the greater the command of language, the less revolutionary these papers become.

There is still another class of publications to be quoted: the chronic grumblers. Their influence is not inconsiderable, as they are often edited and written by men of some talent and ability, but not sufficient energy to compete on publications of greater importance. These papers prepare the field for Socialism, just as Socialism prepares for Anarchistic ideas. Such a paper is the *Deutsche Zeitung*, Charleston, N. C. It says:

"The people have long since ceased to hope for relief from religion. Were the so called Christians really followers of Christ, it would be different, but they are only followers of sects. And the system by which our justice is administered? Every one knows that a man can elude the grasp of the law if only he has money. Neither is politics a thing from which delivery will come, for the politicians are seldom or never concerned for anything else than their own pockets. And the millionaires? How can we hope for deliverance from them! Have not their millions been robbed from the people? Woe! woe, when the people are beginning to break their slave-chains! There will be a terrible day of reckoning in America."

The hunt for Anarchists in Paris is not lacking in humorous incidents. Thus the police have arrested a harmless fellow, named Cohen, because he translated Gerhard Hauptmann's "Lonely Men." The play contains a few simple tirades against society, but apparently the French police only wish to protect native talent against the importation of Teutonic plays.—*Staats-Zeitung*, New York.

HAWAII.

THE QUEEN SAYS "CHECK."

The President sent to Congress on the 18th instant, his Message on Hawaii. After giving a summary of the dispatches of Minister Stevens, and the Report of Commissioner Blount, he expresses the belief, "that a candid and thorough examination of the facts will force the conviction that the Provisional Government owes its existence to an armed invasion by the United States. Fair-minded people, with the evidence before them, will hardly claim that the Hawaiian Government was overthrown by the people of the Islands or that the Provisional Government has ever existed with their consent. I do not understand that any member of this Government claims that the people would uphold it by their suffrages, if they were allowed to vote on the question." The President cites a precedent showing how scrupulously the United States, in former days, avoided the accusation of having set up a temporary Government on foreign soil for the purpose of acquiring through that agency territory which we had wrongfully put in its possession. Several months after the battle of San Jacinto, by which Texan independence was practically assured and established, President Jackson refused to recognize it, alleging as one of his reasons that in the circumstances it became us "to beware of a too early movement, as it might subject us, however unjustly, to the imputation of seeking to establish the claim of our neighbors to a territory with a view to its subsequent acquisition by ourselves." This reason is "in marked contrast," the President goes on to say, "with the hasty recognition of a Government openly and concededly set up for the purpose of tendering to us territorial annexation." President Harrison and the Senate were misled by false statements that "the overthrow of the Monarchy was not in any way promoted by this Government." The President then proceeds to say that "the Law of nations is founded upon reason and justice, and the rules of conduct governing individual relations between citizens or subjects of a civilized State are equally applicable as between enlightened nations. The considerations that international Law is without a court for its enforcement, and that obedience to its commands practically depends upon good faith, instead of upon the mandate of a superior tribunal, only give additional sanction to the Law itself, and brand any deliberate infraction of it, not merely as a wrong, but as a disgrace. A man of true honor protects the unwritten word which binds his conscience more scrupulously, if possible, than he does the bond, a breach of which subjects him to legal liabilities; and the United States, in aiming to maintain itself as one of the most enlightened of Nations, would do its citizens gross injustice if it applied to its international relations any other than a high standard of honor and morality. On that ground, the United States cannot properly be put in the position of countenancing a wrong, after its commission, any more than in that of consenting to it in advance!" In pursuance of this policy, instructions were given to Minister Willis to advise the Queen and her supporters of the desire of the President to aid in the restoration of the status existing before the lawless landing of the United States forces at Honolulu, on the 16th of January last, if such restoration could be effected upon terms providing for clemency, as well as justice to all parties concerned. The conditions suggested contemplate a general amnesty to those concerned in setting up the Provisional Government, and a recognition of all its *bona-fide* acts and obligations." "These conditions have not proved acceptable to the Queen, and the President has not thus far learned that she is willing to yield to them her acquiescence." The President's plans have thus encountered a check, and he commends the subject to the extended powers and wide discretion of the Congress, with the assurance that he will be "much gratified to cooperate in any legislative plan which may be devised for the solution of the problem before us, which is consistent with American honor, integrity, and morality."

What the Coon Said to Captain Scott.

This document, really a reluctant response to a sharp call from Congress, Mr. Cleveland sends to the Capitol as if it were a voluntary act of condescension and grace on his part. "In accordance with my previous intentions," said the coon, loftily, "I now proceed to come down and hold further amicable intercourse with Captain Scott." Five-sixths of the Message is a restatement in Mr. Cleveland's own language of the argument for the policy of infamy, rendered familiar to everybody through the previous efforts of Blount, Gresham, and the various hirelings of Claus Spreckels. The only new features are a stronger insistence on the idea that the findings of Mr. Blount are paramount to all other evidence, and must be regarded as infallible and final; and a somewhat more profuse seasoning of platitudes with reference to morality, justice, and the higher Law. This part of the Message might have been written by Paul Neumann as a foundation for a claim for money-damages in behalf of Liliuokalani. Mr. Cleveland's presentation is no stronger than was Secretary Gresham's; Mr. Gresham's carried no more weight than Blount's; what Blount's is worth, the whole country, including Congress, now perfectly understands.—*The Sun (Dem.)*, New York.

He Lectures on Righteousness.

Above and beyond everything else in the Message, is Mr. Cleveland's characteristic representation of himself as substantially the only person, charged with responsibility for the conduct of public affairs, who is able to entertain high views of things. He graciously admits that he shares this peculiarity with those whom he describes

as "the people," meaning that scanty fraction of the public which is controlled by his views and lends humble obedience to whatever he declares to be a proper policy; and, assuming, with characteristic intolerance of every view except his own, and of all facts inconsistent with the conditions, not as they exist, but as he would have them, that his conclusions are necessarily the correct ones, his judgment necessarily the judgment of the Nation, and his policy necessarily the only one possible to common sense and common honesty, he proceeds to deliver himself of a lecture on morality, honor, and righteousness, proclaiming that any dissent from his purposes is only to be accounted for by a want of principle and an inherent inability to grasp and comprehend high moral considerations.—*The Tribune (Rep.)*, New York.

One of His Strongest.

Mr. Cleveland has never sent to Congress a stronger Message than that in which he depicts the Hawaiian revolution as an annexation conspiracy, which, for flagrant abuse of the authority of the United States, has no parallel in our diplomatic annals.—*The Herald (Ind.)*, New York.

Characteristic of the Man.

The President's Message submitting information to Congress on the Hawaiian situation is largely made up of a clear and forcible statement of facts which have already been made public. While it leads to no different conclusion regarding the revolutionary movement of last January and the relation of Mr. Stevens to it than had been reached by every candid mind that has studied the evidence, it has the advantage of presenting the case clearly and concisely in a form that will be readily apprehended by those who have given scant attention to the subject heretofore, and have formed no decided opinions. It is marked throughout with the courageous candor and deep sense of right that characterize all of President Cleveland's utterances, and give them irresistible force with the people of this country.—*The Times (Dem.)*, New York.

Utopian But Not American.

The President's considerations of "right and justice" will not prevail against the instinctive feeling and the inbred principle of our people against the Monarchical system. The sentiments which he professes might apply in Utopia. They are not applicable to the affairs of nations in this hardheaded, workaday world. Carried to its logical end, the President's contention would restore this continent to the Indians, and surrender to the English, the Spaniards, and the Mexicans a large part of our territory. It is not possible to conduct Governments or to advance civilization on the refinements of ideal justice.—*The World (Dem.)*, New York.

WHY THE MESSAGE WAS SENT.

In the past week, the debate in the Senate on the Hawaiian question has been marked especially by a very aggressive spirit on the part of the critics of the Administration, involving considerable bitterness of language from both sides. Senator Hoar (Rep., Mass.), speaking in favor of his resolution requesting the President to communicate to the Senate all papers bearing upon the matter, very decidedly expressed the opinion that both the President and Mr. Blount had transcended their Constitutional powers. Senator Frye (Rep., Me.) spoke with equal emphasis in the same strain, and passionately defended ex-Minister Stevens. Senator Gray (Dem., Del.) and Senator Vest (Dem., Mo.) replied with warmth, in behalf of the Administration. In the House (Dec. 12), the Foreign Affairs Committee adopted the Hill Resolution calling for documents, after modifying it so as to cover all unpublished papers relating to Hawaii since March 4, 1889.

During the week, news advices from Hawaii reported that the Provisional Government had determined to resist to the utmost any attempt by our Government to overthrow it without the authority of Congress, and that steps were being taken to prepare for armed resistance. At a mass-meeting of Annexationists, held in Honolulu, on November 25, strong resolutions were adopted, taking exception to the attitude of the Cleveland Administration, and announcing the purpose to sustain the Provisional Government to the extent of their ability. Mr. Willis, the United States Minister at Honolulu, has pledged himself not to take any action before the arrival of the *Alameda*, on December 21. Mr. Thurston, the Hawaiian Minister to this country, sailed for Honolulu last week.

The Limitations of Popular Pressure.

Public business having relation to foreign affairs, of necessity, in the majority of cases, must be withheld in secrecy during negotiation, to the end that the purpose in view may not be defeated. It never has been the policy of our Government, however, to maintain such reticence longer than was deemed absolutely necessary to careful

and wise administration. We apprehend that it will turn out that the withholding from publicity of instructions to Minister Willis was such secrecy only as is customary and discreet. Nevertheless, it is by no means reprehensible that the public should seek early knowledge of all Governmental transactions. It really indicates a jealousy that is a safeguard in itself, and may be considered more than mere curiosity—rather, indeed, a patriotic spirit, and a sensitiveness regarding the liberties of the country, the preservation of constitutional guarantees, and strict holding of public servants to the line of authority, that is altogether encouraging for the cause of self-government, and the maintenance of the independence and check of the three grand divisions of our system—the legislative, judicial, and executive.—*The Union (Ind.), Sacramento.*

Propriety of the Senate Resolution.

We do not believe that Mr. Cleveland has had any intention of violating the Constitution, or committing any of the many sins that extreme partisans have been charging him withal. But we do think that the Senate resolution calling for all the papers was in order, and that the President may be fairly criticised for his failure, even in his Message, to declare his policy.—*The News (Ind.), Indianapolis.*

The Senate's Resistance.

It makes no difference whether ex Minister Stevens exceeded his powers or not a year ago, two wrongs do not make a right, and President Cleveland has no business to exceed his constitutional powers on the plea that ex-Minister Stevens exceeded his powers. President Cleveland will be compelled by this Senate resolution to make a full statement to Congress, and it is clear that he will never be authorized by Congress to use the United States troops to restore the Queen. It is not a party question; it is a patriotic and diplomatic one, and with the opposition to the President's policy already developed by Senators Hill and Morgan, it is not possible that President Cleveland can be endorsed by Congress.—*The Post-Intelligencer (Rep.), Seattle.*

A Hot Opinion from the South.

The Hawaiian grab, an act perpetrated in the name of the United States, stands in the very front rank of all things un-American, and is the most infamous piece of injustice to a weak people of which the mind can well conceive. The Hawaiian steal is, perhaps, worse than anything monarchical England has done in her foreign policies, for when that Power interferes with weaker peoples its plan is to assume paramount authority over the country and hold the scales of justice equally between all factions. But the attitude in which Republicanism would place the United States is that of aiding a faction to overthrow the constitutional Government, and then withdrawing and leaving the rightful authorities bound hand and foot.—*The American (Dem.), Nashville.*

A Highly Discriminating Provisional Government.

The following is published in a letter, dated Honolulu, December 4th:

"At the unanimous and urgent demand of the American citizens, the Provisional Government has decided to resist to the utmost extremity any attempt to overthrow it by the United States forces without authority from Congress. Leading citizens will generally be foremost in the defense."

The Provisional Government evidently misunderstands the feeling of the American people when it attempts to isolate the Executive branch of the Federal Government and wage war with it. Genet, the French Minister, attempted to appeal from Washington to the masses of the country at large, for which he received his passports. If the Provisional Government is anything more than a temporary convenience prior to annexation, it should not meddle with the internal politics of this country.—*The Transcript (Ind.), Boston.*

Restoration Rendered Impossible.

The reports brought by the *Arana* are significant in several ways. They come down to the 4th of December. They cover a period of two weeks after the letter of Secretary Gresham to the President had reached Hawaii, and after the Government and people there had become aware of the policy of the present Administration to restore the rotten throne. They show that the Hawaiians not only do not acquiesce in this odious proposition, but that they are more determined against it than ever. . . . The peril, therefore, has

gone by. The danger was that Mr. Cleveland's policy of setting up the throne again might be accomplished before Congress assembled. The firmness and resolution of the Provisional Government have averted that disaster, and now it is too late to carry out the discredited and repudiated scheme. The attempt to make the American Government the agent to revive an offensive and ridiculous Monarchy has fortunately been baffled, and all concerned in it are covered with confusion and shame. But the defeat of the policy does not end the inquiry. On the contrary the incisive resolution and the caustic speech of Senator Hoar show that it is only just opened.—*The Press (Rep.), Philadelphia.*

SUNDRY SENTIMENTS.

All commercial nations having relations with Hawaii, including our own, have recognized its existing Government. So far as all outside nations are concerned its *de facto* Government is as sacred as if it had existed for a thousand years.—*The Record (Ind.-Dem.), Philadelphia.*

It would be rather late in the day to begin arraigning Mr. Blount because of the things he does not know. If any fault has been committed it is a fault infinitely too grave to be visited on Blount. Congress should not load its columbiad to fire at a chipmunk.—*The Post (Ind.), Washington.*

Mr. Cleveland's gratitude to Mills is an effusion of giddiness. He is in a bad scrape, and thankful for small favors. He has no more right to concern himself about Hawaii than Newfoundland, or to land troops to assail the Government at Honolulu than at Hong Kong.—*The Standard-Union (Rep.), Brooklyn.*

Hawaii is not Samoa, and this is no war between rival chieftains of a few hundred people. It is an unanimous uprising of white people, and the better class of civilized Hawaiians, against a queen who has never been noted for brains or administrative capacity of any sort, and who is anything but what a popular sovereign is supposed to be.—*The Herald (Rep.), Binghamton.*

We have no doubt at all that the whole affair will right itself in time and that the President's sound American policy of non-intervention will be justified and approved. Meanwhile, it seems to us that this Nation has larger and more important duties on hand than fighting over the burlesque of national government in the far-off islands of the Pacific.—*The Times (Ind.-Dem.), Philadelphia.*

As Senator Lodge puts it, President Cleveland, in his Message, appears to announce the extraordinary doctrine that it is the duty of our Government to overturn a Government we have recognized in order to recognize another Government. On this theory, we ought to instantly restore Texas to Mexico; and France, which entered into an alliance with us during the revolution, ought now to restore us, by force, if necessary, to England.—*The News (Ind.), St. Paul.*

The best way to settle the affairs of Hawaii would be for the United States Government to proclaim a plebiscite, or general election, as to the form of government the people of Hawaii want, and see that the election is fairly held, then confirm in power the Government elected by the majority—after that hands off. We do not want that country, and now that the sugar bounty is to be removed, it is doubtful if there is any party in Hawaii that will longer favor annexation to this country.—*The Register (Dem.), Mobile.*



A SLIGHT UNPLEASANTNESS.

—Evening Telegram New York.

THE CATHOLICS AND THE SCHOOL FUNDS.

Much discussion about the attitude and purposes of the Roman Catholic Church in relation to the public-schools and the school funds has been occasioned by the publication of the so-called Spellissey Parochial School Bill, a measure framed by Denis A. Spellissey, a New York lawyer and Roman Catholic, for presentation to the State Legislature. The Spellissey Bill provides that private schools and other schools conducted under non-State auspices, shall be entitled to "a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the sum to be apportioned and distributed among them (the non-State schools), as directed to be apportioned and distributed among the common schools, by Chapter 335 of the Laws of 1864." The critics of this Bill attack it as a measure devised to give State aid to the Catholic parochial schools, and thus to effect a change in our present common-school system. A similar Bill is to be urged in the Maryland Legislature. On the other hand, it is stated that Archbishop Corrigan and Cardinal Gibbons, disclaim all responsibility for such measures, and have in no way given approval to the programme that they propose. Richard Croker, the leader of Tammany Hall, in an interview in last Sunday's New York Sun, said that personally he had "no sympathy whatever with such a Bill."

FROM THE PROTESTANT PRESS.

The Protestant weeklies decidedly oppose any modification of the common-school system which will admit of State support for the parochial schools.

The Independent (undenom.), New York: Our conclusion is that this is a movement started by certain impracticable zealots, without the authorization of the authorities of their Church; that it will not be backed by the Catholic Church; that many Catholics will oppose it, and that the Protestant opposition will be so general and so vigorously expressed that the Bill will hardly have the honor of being reported at Albany or at any other State capital.

The Observer (Presby.), New York: Our readers can believe or not, as they please, that the latest objectionable school measures are not officially supported. We know that many devoted Roman Catholics do not wish to see the public-school policy of this country changed or tampered with, but we know of no reason for believing that the majority of the ecclesiastical authorities in the United States are like-minded.

The Churchman (Prot. Epis.), New York: Under existing conditions, many Protestants have been thankful to watch the reform of the Roman Church proceeding by the slow process of inconsistency and obsolescence. But if the State is to be taxed for the support of distinctively Roman teaching, it will be necessary to revive the old controversies, to show what Roman doctrine still is, how it is even far less truly Catholic than at the time of the Council of Trent, and that all modern concessions have been produced by that very contact with free institutions which it is the direct object of the parish schools to prevent. The renewal of such controversy, however inevitable, would be a great public misfortune, for it is certain that it would revive those old hatreds which are far more at variance with Christ's religion than are errors of the intellect.

The United Presbyterian, Phila.: The Pope may send any one he chooses to manage the affairs of the Catholic Church, but when his representative comes to carry out a scheme for radical change in our public-schools and secure State support for Catholic schools, it is time for us to remember that the Pope asserts his right to supreme allegiance, and that obedience to his commands in our public affairs is disloyalty to our institutions. There should be such an outburst of indignation against this movement, that no one, in council or legislature, would dare to support it.

The Baltimore Baptist: No doubt the Catholics are coming to see as never before that our public-school system is a most deadly foe to Roman Catholic principles; unless they destroy the public-schools directly or by assimilation, they feel that the public-schools will destroy them. Their persistent effort in this direction is virtually a confession of the weakness of parochial schools. Nothing can be more absurd than the vaunted loyalty of Catholics to American principles coupled with their anathemas against our public schools whose very existence has for its object the preservation of those principles.

The Methodist Recorder-Pittsburgh: This movement is a menace to our free institutions. It deserves such emphatic disappro-

bation from American voters that legislators will never think of listening to the seductive influences and arguments by which they will be solicited to give this and similar Bills their support.

The Central Christian Advocate (Methodist Epis.), St. Louis: The American people cherish their public-school system as a peculiarly precious institution, and, next to an attack on their flag, they will resent an attack upon their schools. The warning-cry ought to ring everywhere in the land, "Hands off the public-schools!"

REPRESENTATIVE CATHOLIC EXPRESSIONS.

Monsignor Satolli and the Parochial Schools.

In a recent address, Monsignor Satolli, the Papal Ablegate, took occasion to rebuke certain Catholics who have complained that he is not so zealous as he should be in behalf of the parochial schools. He said:

"Whoever seriously meditates on the principles of the Constitution, whoever is acquainted with the present conditions of the American Republic should be persuaded and agree with us that the action of the Catholic faith and morality is favorable in every way to the direction in which the Constitution turns. For the more public opinion and the Government will favor the Catholic schools, more and more will the welfare of the Commonwealth be advanced. The Catholic educator is the surest safeguard of the permanence throughout the centuries of the Constitution and the best guide of the Republic in civil progress. From this source, the Constitution will gather in that assimilation so necessary for the perfect organization of that great progressive body which is the American Republic.

"That is the sincere expression of my conviction, and, so to speak, the profession of my faith in this matter. Up to the present, it has been inexplicable to me, and never perhaps shall I find out what was the origin of the suspicion that my views were not favorable to Catholic schools. Those who, at first, or ever after, have attributed to me such an absurd opinion ought to point to some word or action of mine to justify themselves. Had I spoken differently I should be unfaithful to my mission, ungrateful to the generous hospitality which I have enjoyed and am enjoying in America; and, moreover, I should have given the lie to my first and unchangeable opinions. Every Catholic school is a safe guardian of youth, and it is at the same time for the American youth a place of training, where they are brought up for the advantage of Church and country."

Catholics Should Accept the Situation.

To be sure, it is a real hardship that Catholics are obliged to support two different systems of schools, the one they use, and the one they do not use: but, since there is no practical remedy for it, what is the sense of making a fuss over it? By working ourselves into an ill temper we but make the burden all the heavier. Priests and people shoulder the load with a cheerful heart. Why, then, these constant attempts to sour their dispositions by perpetual reminders of a grievance to which circumstances have compelled them to submit? Is there a country under heaven at the present day where Catholics have not grievances? Is there one where their grievances are so few or overbalanced by the great blessings which we enjoy?—*Catholic Standard*, Philadelphia.

Judging by the address delivered by Monsignor Satolli, in Gonzaga College, the mission of the Apostolic Delegate is not to close the parochial schools. After that profession of faith on the part of his Excellency, irresponsible and unauthorized exponents of his opinion on the school question will please take a back seat.—*The Catholic Review*, New York.

To introduce the Spellissey Bill, is to court defeat. The question of school tax should be left an open one—each taxpayer, as in Canada, paying into the school fund of Catholic, Lutheran, Episcopal, or public boards, as he elects. Presented in this way, all can see the justice of the thing; presented as a demand upon the public funds for the support of sectarian institutions, the subject is most likely to be misunderstood.—*The Freeman's Journal*, New York.

In the great eagerness that has been felt of late years to establish and develop good primary Catholic schools, one potent means of education has been forgotten. It has been a source of great complaint that our Catholic people are deficient in taste for good reading, and reading-circles should be started.—*The Irish American*, New York.

THE WINTER'S DISTRESS.

PROFESSOR SMART, writing recently upon the "Place of Industry in the Social Organism,"* says: "Is it not becoming evident that philosophy and economics must now join hands to find out and declare what is the true end and right relation of economic activity to the other activities of human life?" Social conditions are constantly urging the consideration of this problem upon us, but the one problem which, above all others, cries imperiously for solution, is that of maintaining the wheels of industry in unintermittent activity. The panic of 1893 is treated as a thing of the past, but it has left its mark in a very considerable retardation of the industrial machinery, and the ranks of the unemployed are swelled to such an extent that their numbers have been estimated at three millions.

Cries of distress are heard in our great cities, and the difficulty is enhanced by the fact that organized relief measures can afford no adequate solution of the problem. These men want work, not relief. The questions for consideration, consequently, are, What is arresting the wheels of the industrial machine? Why does capital hesitate to launch out in enterprises which would give employment to these people, and render them self-supporting and the Nation prosperous? Mr. A. Augustus Healy, in the current number of *The Forum*, attributes the existing stagnation partly to the disturbance occasioned by want of confidence in the currency, and maintained, partly, by the existing high tariff, but still more by the uncertainty attending future legislation on this subject. He says:

Next to the restoration of the stability of our monetary standard which will now follow the passage of the silver-purchase repeal by the Senate, nothing will do so much toward securing a return of business prosperity, as the enactment of a new and much lower Tariff. What is our business condition? It is one of plethora. Vast as is our territorial area, boast as we may of our "home market," it has been growing more evident every year, that the capacity of the American people to produce, has far outrun their ability to consume. The increasing application of machinery to agriculture, the constant introduction of new and improved machines into factories and mills, the marvelous growth of our railroad systems, coupled with American enterprise and energy, have brought our rate of production up to a point where it is necessary that we obtain enlarged foreign markets for our products, or else be content with an arrested commercial and industrial development. Foreign nations need more of our products, and would be glad to buy them, but they cannot buy if we will not allow the products they have to send us in payment to enter our ports. A substantial reduction of the Tariff would at once set in motion two healthy and life-giving currents. The inflow of foreign goods to our shores would be accompanied by a corresponding outflow of American products which would give a new impulse and a healthy growth to every branch of trade and industry.

Mr. J. M. L. Babcock, writing on the subject of Financial Panics, in the current number of *Donahoe's Magazine*, attributes the disturbance to inherent evils in the industrial system—to the fact that so much is reaped by those who do not sow. He says:

The cruel fact must be faced without falsehood or cowardice, that certain classes, insignificant in number, but omnipotent in economics, absorb without consuming, vast portions of production which they never earned. If all the wealth annually produced were consumed by the producers, or if the surplus remained in their hands, there would be no panics and no bankruptcy.

But Mr. Babcock condemns all interest as "a self-evident and eternal wrong," and will hardly be accepted as a guide by the economists of the age.

Special measures have been adopted in Lynn (Mass.) for the relief of the unemployed. We quote from *The Herald*, Boston:

* *International Journal of Ethics*, July, 1893.

The Lynn plan, however, provides for the raising of money for the relief of the unemployed by private subscription. The disposition of this is entrusted to a committee of citizens who act in conjunction with the city authorities, and the money is expended for work upon the streets and parks in a way that gives employment so far as possible to as many residents of the city as need it. For instance, men may be employed at full wages upon half-time, or every other day. The work is thus shared among twice the ordinary number of men, and they are assured at least enough to prevent the absolute distress to which they would otherwise be subjected. In the result of the work thus given the entire community benefits.

Probably in every city or town, work of a public character might be done, which would be very desirable if it could be obtained in a way which would not increase the burden upon the taxpayers. And work done through voluntary subscriptions, as under the Lynn plan, is of this character. Persons contributing for such purposes perform public-spirited actions in a double sense, for, while they are relieving distress they are advancing the interests of the community by helping to provide it with better facilities in the way of public works, just as if they contributed directly, for instance, toward the establishing of a new public library, a public park, or other work of the kind. The Lynn plan, therefore, appears worthy of trial in other places. Every dollar spent in giving employment means so much less spent in giving alms.

President Gompers, of the American Federation of Labor, is credited with having said, in a speech at Chicago, that they who are responsible for the present homeless and starving condition of the people in this country, must accept the solution offered by organized labor, or find themselves confronted by Anarchy. *The Tribune*, Detroit, commenting on these utterances, observes:

President Gompers himself has vaguely hinted that employment for all should be guaranteed by somebody, and pins much faith to the eight-hour movement as a solution of the problem of work for every one, but he has not invented a workable plan for the reconstruction of the social and industrial body. Until he has invented such a plan, and until he has converted a considerable portion of the people to it, his threat that those responsible for the prevailing conditions will be confronted with anarchistic warfare, would better be left unsaid.

The Journal, Jersey City, attributes all the trouble to the assault made on our Protective policy and says:

It is cut wages all around. The puddlers in the rolling-mill at Oxford, in this State, have resumed work at \$2.50 a ton, but with the assurance of only fifteen days work in the month. Many of these workingmen in Warren County voted the Democratic ticket in 1892, under the delusion that Protection-smashing and a Democratic Low Tariff, would enable them to buy foreign-made goods cheaper than they could under the Republican Tariff policy. Now they have discovered that even the apprehension of the coming of such a Democratic Tariff, has deprived them of over half of the wages which they were receiving, and they are dolefully considering the problem of how to get money enough by their work to buy anything. The working cutters of Meriden, Conn., have learned that after giving in, they will have to work, if at all, at a reduction of 25 per cent. of their present wages, and that if any such measure as the Wilson Bill is passed by Congress, the reduction in wages will be 50 per cent. It would be rather difficult to convince these workingmen now, that the Tariff has nothing to do with their wages, or to make them believe that they did not bite off their own noses when they voted, in 1892, for "the change."

As affording evidence of the general wide-spread destitution, we quote from *The World*, New York:

CHICAGO, Dec. 14.—The work of relief for the poor was given an impetus to-day by the organization of the Central Committee of Fifty. The money furnished by the Central Bureau will not be used except under the condition that able-bodied men, receiving food and lodging, shall render the equivalent for it in work, and, with that end in view, work for those who are willing and able to perform it will be provided by the Street Cleaning Bureaus.

The storehouse for receiving supplies of food and clothing is now

in operation at No. 82 Market Street. Five public shelters are now in operation, accommodating 4,000 men. Fully 10,000 are fed daily by the various organizations. Notwithstanding these accommodations, 500 men are still sleeping in the City Hall. During the last week the Hyde Park Relief Society has received at its relief-station applications for food and clothing from 500 families. Cases of want are growing in number.

BUFFALO, Dec. 14.—The destitution in Buffalo is assuming such proportions that the matter has been officially called to the attention of Mayor Bishop by a special committee of the Charity Organization Society. The Mayor has called a public meeting for Saturday to devise means of relief.

The Poormaster and the Charity Organization Society are overrun by applications for assistance, and individuals have been donating bread in great quantities. This has been distributed by Poormaster Stanch at the rate of from 500 to 1,000 loaves a day, each family of three or four members receiving two loaves.

OMAHA, NEB., Dec. 14.—Great destitution and suffering prevail among the farmers of Northwestern Nebraska. Hundreds are in absolute need. No local aid is available, because of the general poverty and the great distances between the farmers on the open prairies. These conditions have been produced by three successive crop failures. They are without provision, and need clothing and fuel. The ministers and missionaries in that section have issued a general appeal for help.

DETROIT, MICH., Dec. 14.—Supt. Martin, of the Poor-office, says that the board will have 7,000 families to care for, this Winter. Many persons are applying every day for aid who have never done so before. There are many heads of families who have been out of work from four to six months, and who usually had their coal, potatoes, flour, and sometimes meat, laid away for the Winter; but this year they are unable to pay even the interest on the mortgages on their small homes.

NEWBURYPORT, MASS., Dec. 14.—Arrangements have been made here to furnish unemployed and destitute residents with free soup two days in each week.

ROCHESTER, N. Y., Dec. 14.—It has been the custom of the Chamber of Commerce to give an annual banquet. It is now proposed, in view of the suffering and destitution, to give up the idea of the banquet this year, and to donate several thousand dollars to alleviate the distress of the poor. This will probably be done.

PITTSBURGH, Dec. 14.—Some of the men on strike at Oliver's Lower Mills, in Allegheny, have been receiving assistance from the Allegheny Charity Department, but an order was issued by Mayor Kennedy to-day cutting off this source of supply. The Mayor says he received complaints from prominent business men, and issued the order for that reason. The company offers to pay union wages, but will not recognize the union.

A GERMAN VIEW OF OUR CRISIS.

THE old policy of Protection did not, at first, have a bad effect upon the United States. High duty enabled employers to pay wages twice and three times as high as elsewhere, and the laborers had a chance to build homes for themselves. But the Americans have long since departed from republican simplicity. The chase after the almighty dollar has grown to be the chief aim of all, and the poorer are now systematically plundered by the rich. The number of independent manufacturers and tradesmen was diminished, and the capitalists succeeded in getting ever higher and higher Protective Tariffs passed. Ostensibly, this was done to enable the capitalists to pay their laborers higher wages; actually, however, it resulted in the most shameless plundering of the people by the monopolists.

Higher wages were promised to the workmen everywhere, but all the profits of Protection went into the pockets of the capitalists—the wages were lowered throughout the country, and the cost of living increased. But Protection resulted in the establishment of fresh enterprises; and factories, and towns, and cities sprang into existence with a rapidity almost incomprehensible to Europeans. This state of affairs could not

last. The reaction had to come, and it came. More goods were produced by far than were asked for or could be sold. The spectre of "overproduction" arose, and with it the bogey of "liquidation." But all this would not have caused such a great crisis if the confidence of Europe had not been shaken. People feared that the United States was approaching the day when it could no longer meet its obligations by gold payments. This fear is groundless, but it stopped the influx of European capital to a certain extent, and thus hundreds of factories had to be closed.

[The writer here gives a vivid description of the want and poverty among the laboring classes at the present time. His American statistics give the number of unemployed as 44½ per cent. of those who were employed in November 1892.]

However, the sensible financial politics of the present Government, resulting in the repeal of the Sherman Bill, cannot but have a beneficial effect. English, Scottish, Belgian, and Dutch capitalists are extremely willing to invest in the United States. And that even the conservative German may be won for somewhat uncertain American ventures, is proved in the case of the bankrupt Northern Pacific Railroad Company, which drew much German capital through the influence of the Deutsche Bank, of Berlin, and Mr. Villard, of New York. A financial crisis of this kind cannot last long in America. The country is too young not to revive quickly. Many of the towns and cities have put on somewhat too large a garment, but within five or ten years the child will grow into it, and then it will have to be extended again. The Americans have learned to see that the McKinley Act has done much harm. It has made millionaires of a few individuals, but the masses have suffered. The people have awakened to the fact that such a Tariff as that passed under Harrison must ruin the country inevitably, and far quicker than any other measure, the Sherman Act not excepted.—*Die Grenzboten*, No. 46, Leipzig.

MASTER-WORKMAN POWDERLY.

THE conspicuous figure which the Knights of Labor have cut among labor organizations, and the strong personality of General Master-Workman Powderly, have rendered his dethronement a measure of little less than national significance; a significance which is further emphasized by the facts that, himself a man of moderation, and opposed to every display of violence, he has been replaced by one whose opening address is an open declaration of war between Capital and Labor. We make room for a few Press comments on the occurrence.

Sic Transit.

Terence V. Powderly is another man of destiny who has been turned down, so to speak. In 1885, he was about the most potent personage in the United States. His Order at that time was the greatest federation of labor societies which this or any other country ever knew, and it promised to absorb all the rest of these societies within a few years. Committees of Congress and of Legislatures obsequiously waited upon him to find out what sort of legislation he wanted, and magazine editors competed for the honor of publishing his views on the labor problem. As an authority on the question of labor's needs and requirements, he was put above Fourier, Lasalle, and Marx, and as an economist he was supposed to outclass Adam Smith, John Stuart Mill and Henry C. Carey. The utterances of the Delphic oracle were never listened to with more attention in the Grecian world of a score or so centuries ago than were his in this country around the middle of the '80s. His name provoked almost as much awe here as Bonaparte's did in Europe in the days of the Consulate and First Empire. His movements were chronicled with more minuteness than were those of President Cleveland or of James G. Blaine. For two or three years, to paraphrase Cassius, he bestrode the narrow world like a Colossus, and such petty persons as Presidents, Senators, and Governors walked under his huge legs unnoticed. Then the turning-point in his career came. His battles were Waterloos instead of Austerlitzs, his organization dropped from the highest to near the lowest rank among labor societies, and now it has turned him out and put another man in his place. Thus this quondam dictator has dropped into abjectness and obscurity,

with none so poor to do him reverence,—*The Globe-Democrat, St. Louis.*

Politics Did It.

Politics and political ambition have been his [Mr. Powderly's] ruin, and the former has given the Knights of Labor organization a blow from which it will not readily recover. Powderly committed the monstrous error of endeavoring to foist himself and his Order into the political arena, and to secure a controlling place and influence in political affairs. He thought he saw great opportunities in this line, and the phantasm warped his vision. Formerly moderate, wise, clear in mind, and sincere of purpose, he guided the great organization through many a maze and problem that would have baffled a less forceful and intelligent leader. But when the false light above-mentioned broke in on him, he began to consider labor-problems and their solution more from the standpoint of political expediency and popular passion than from his old ground of justice and right.—*The News, Deseret, Salt Lake City.*

A Good Record.

As far as we can judge from information at hand, T. V. Powderly did right in resigning as General Master-Workman, in face of the circumstances that confronted him. He will be thought none the less of by those who have supported him in the past: who have recognized the high character of his generalship. The principles of the Knights of Labor are as broad and as old as humanity. They will live, though the Order be forgotten.—*Union Pacific Employees' Magazine.*

The Old and the New.

He [Mr. Powderly] owed his success to the cool judgment which he brought to the consideration of differences between employers and employed, his conciliatory methods, his unwillingness to resort to extreme measures, and his usually careful abstention from threatening or boastful language. His successor has just been elected, and his address to the organization upon taking office has been published. It is a painful exhibition of demagogism, and utter incompetence to deal intelligently and broadly with one of the most interesting social and political problems of the day.—*The Tribune, New York.*

WAR-RUMLINGS IN EUROPE.

ADMIRAL MAXSE.

IT must be admitted that, since the War of 1871, France has had great cause for irritation, but she has displayed neither dignity nor policy in the expression of her resentment, nor in the means by which she has sought to recover her position. The enmity of one Great Power, like Germany, should have sufficed. Not content with this, France must needs exasperate Italy by her annexation of Tunis, and a war of tariffs, which she likewise waged against Switzerland and Spain. With England she has kept up, through a long line of successive Administrations, a perpetual quarrel in Egypt, and occasional quarrels in Madagascar, Newfoundland, South Africa, and Siam. A more intelligent policy would have been to propitiate England by reasonable settlement of disputes, and through her influence to have hindered Italy from joining the German Alliance. Might not France have played a more friendly rôle towards England in Egypt? All Europe was content with our Protectorate. Even the Sultan could have been induced to acquiesce in it. Cannot France—she who has been pronounced "inveterate of brain"—perceive that sometimes it may be worth while making a sacrifice, even of the sentiment of jealousy, in order to secure the good will of Great Britain? There are six Great Powers in Europe, including France. Three are hostile to her. There remain Great Britain and Russia.

It has to be admitted, in fairness to France, that the original cause of the present European unrest and anxiety was the annexation of Alsace-Lorraine by Germany after her victories of 1871. This was the biggest blunder, probably, which has been committed this century. Germany has not strengthened

herself by placing a disaffected province on her frontier, and the spectacle of some 600,000 French people deliberately held under the German yoke has left an open sore with France, and enlisted, not merely her Chauvinism, but her most chivalrous sentiments, in favor of a crusade—when feasible—for their deliverance. This being so, the outbreak of war is only one of circumstance and opportunity.

As far as appearances go, the Franco-Russian Alliance is *un fait accompli*. Official France, of course, disclaims any intentional hostility to England by her *entente* with Russia, but we know that the immediate consequence of the *entente* has been that Russian and French chancelleries have been working together wherever there has been a conflict of French and English interests. We have thus two Powers always united against us, and, notwithstanding the disclaimers, we suffer, therefore, from official hostility as well as from popular hostility.

I do not think I am an alarmist about Russian designs, but it seems to me impossible to deny the fact that Russia is an aggressive Power, and aggressive in a direction which must ultimately force a war upon England. Every good Russian frankly admits that Russia's ambition is to occupy Constantinople and extend southward. Supposing Great Britain decline to defend Turkey, another challenge and occasion for war will arise later, when English prestige has been damaged by her previous inaction. India will be threatened, and I take it that at this last ditch of our supremacy as an Oriental Power, we shall stand and employ the whole resources of the Empire to defend India from Russian aggression.

It is folly not to recognize that a conflict with Russia will sooner or later be forced on us. Therefore, the Nation that becomes her ally takes sides against us, and we have to consider whether we should not fortify ourselves by a counter alliance. The question arises whether we should not now resort to the very formidable one which is doubtless available, viz., to a quintuple alliance, consisting of the present Triple Alliance, plus England and Turkey, and, for that matter, Roumania, Bulgaria, and Sweden would readily form part of it. Such an alliance would secure European peace. France would have to accept the situation created by herself. Russia would be warned off Western Europe, and her Eastern projects would be arrested. I have assumed the coöperation of Turkey. The rather alarming personage, who now reigns there with absolute power, amuses himself by playing off one Great Power against another. That is on account of his perilous position; but he would have no hesitation in joining an alliance, overwhelmingly strong, which would guarantee the inviolability of his dominions.

This is the project which assuredly comes up for consideration as the result of the Franco-Russian Alliance. That Alliance brings nearly the whole of Europe into line against France, and it is not impossible that the effort to grasp strength from Russia may be the means of destroying the last hope of recovering Alsace-Lorraine.

The most important question of all remains for consideration, and that is whether any British Government would take the responsibility of contracting a Foreign Alliance. It is my opinion, that the proposal to join a quintuple alliance, recommended by the present Cabinet, would now be accepted by a large majority of the House of Commons. In Europe, no great Nation can isolate itself with impunity. A war is just as likely to be made by the Double Alliance against England alone as against the Triple Alliance. In this case, Englishmen may have cause to regret their complacency and discover that an "entangling" alliance may have some value. For this reason, and because I believe the present European crisis to be of special significance and danger to England, I urge the consideration of a proposal to coöperate in establishing a league for the preservation of peace,—in the form of a Quintuple Alliance.—*The National Review, London, November.*

FROM THE RELIGIOUS WORLD.

A METHODIST'S ESTIMATE OF PHILLIPS BROOKS AS A PREACHER.

PROF. J. W. BASHFORD contributes an article to the January number [received in advance] of *The Methodist Review*, on Phillips Brooks. He says it was the blending of truth and of love for others, with his noble personality, which made Dr. Brooks one of the greatest preachers of his age. His cultivation of spiritual vision by obedience to the Light; his humility, in not even asking to know everything, and in not aiming to frame a philosophy of the universe, and the harmonious blending of his intellectual and emotional and moral life, produced a great preacher and remarkable sermons. The sermons were almost spontaneous. His thought in them flows with the swift rush of Niagara, between Lake Erie and the Falls. His consciousness of God, and his insight into spiritual truth and the atmosphere of the other world which he carried with him, made him essentially the prophet of his age. It has been Professor Bashford's privilege to hear, aside from the leading preachers of his own communion—the Methodist Church—Beecher, Talmage, Moody, and Storrs, in America, and Spurgeon, Farrar, George MacDonald, Père Hyacinthe, and Canon Liddon, in Europe; and he says Liddon was a greater logician than Dr. Brooks, although he did not see such great spiritual thoughts as Brooks beheld. Beecher was a greater master of the art of oratory, but was not so inspiring a preacher as Brooks. Spurgeon was a man of greater practical knowledge, but did not impress one so fully, as did Brooks, as a man sent from God to bear witness to the truth. In this respect Bishop Simpson, of the Methodist Church, most nearly resembled him. Simpson sometimes caught visions of the Third Heaven, which transcended the experiences of Brooks. But Brooks dwelt far more constantly in the atmosphere of the First Heaven, than did his great compeer. As a preacher, he will probably exercise a wider influence upon thoughtful ministers in the Twentieth Century than Beecher, or Simpson, or Spurgeon, or Liddon, or, perhaps, than all of them combined.

A NEW YORK CLERGYMAN ON THEATRE-GOING.

IN writing of preachers it may be of interest to notice that Dr. David H. Greer has just issued a volume of his sermons entitled "From Things to God," and the purpose of the author in publishing them, is precisely the same he had in preaching them,—to try to make men see that even the commonest life has in it something Divine, and to help them a little in the midst of their daily affairs to pass "From Things to God."

Dr. Greer is the rector of St. Bartholomew's Church, New York, and preaches to one of the most wealthy and fashionable congregations in the country; his views, therefore, on "The Christian and the Theatre" are of some importance.

After sketching the history of the theatre, from the days when Gregory, the Archbishop of Constantinople, was himself a playwright of no mean quality, and hoped, as Mr. Richard Grant White tells us, to banish the pagan drama from the Greek stage, and substitute plays founded upon subjects taken from the Hebrew and Christian Scriptures, to the time of Shakespeare, and thence to Sheridan, when satire came, and wit and humor and merriment and laughter and comedy made their appearance to lash with their ridicule the vices of the age and to enforce the lessons of virtue and morality, he shows how the drama became both a literature and an art, breaking forth into rich, magnificent, and beautiful bloom in the Elizabethan Age, and constituting, ever since, a deep-rooted and corporate part of the Anglo-Saxon civilization.

Dr. Greer finds that there is much evil, much that is low,

coarse, base, and disgusting in the drama of the present time; but instead of resorting to the miserable subterfuge of drawing a line between the pew and the pulpit—one section of the Christian Church going to the theatre carelessly, thoughtlessly, as "fancy moves and opportunity offers; the other section of the Christian Church never going at all, because it should be more careful about its example, and saying, "it is not right,"—let us, as Christian men and women, learn to distinguish constantly, carefully, and conscientiously between the right and the wrong, between the good and the bad. This will not completely reform the drama to day, nor to-morrow, nor the day after. But it will have the effect of reforming it in the end.

"The social civilization of a people" says the Earl of Lytton, "is always and infallibly indicated by the intellectual character of its amusements; and of such amusements the stage is by far the most important." And if our modern stage is not of a very high character, it must be because the culture of our modern society is not of very high order.

AN ENGLISH JOURNALIST ON THE CHURCH AND THE PRESS.

MR. J. THACKERAY BUNCE'S paper on "The Church and the Press," at the Birmingham Church Congress, appears as an article in *The National Review*, and has excited considerable attention. Mr. Bunce, who is known in literature as the local historian of his native city, and is a journalist rather than a theologian, may be said to view the question from an independent standpoint. He says the relationship between the Church and the Press is not so close or cordial as it ought to be. An acute observer has condensed the condition of things into an epigrammatic sentence: "The Church and the Press have much to say about each other; but they are not upon speaking terms." In England they have not happily, fallen into the state of things which prevails in France, where there is bitter hostility between Church and Press; where Gambetta's famous phrase, "Clericalism, that is the enemy," governs the attitude of the one, and where the spirit of the censorship and the Index inspire the feeling of the other. The British Press as a whole, is Christian, and, therefore, it habitually deals with sacred subjects and with all topics related to them, in a spirit of reverence, and extends fair and respectful consideration to the persons and the office of those to whom the defense and the teaching of religion are committed. But this is largely an external attitude; it does not of necessity imply either an understanding based upon intimate mutual knowledge or a coöperation prompted by a sense of common principles or interests. There is between the two an air of suspicion and stand-offishness. The clergy seem too frequently to feel that orthodoxy may be a little tainted by too close an association with the journalists, while the journalists seem to imagine that too intimate a connection with the clergy may tend to limit, at least in its reputation, their own freedom and independence. The secular journals willingly publish Church news; they generously afford space for clerical appeals for charitable and ecclesiastical purposes; they give the clergy full access to their columns for vindication and explanation, and they are, usually, prepared heartily to coöperate with the clergy in the promotion of social and other movements in which the community generally is interested. These relations—mechanical relations they may be called—are on a satisfactory footing. It is when we go deeper, and get beneath the surface, that the real and serious cleavage becomes apparent. Mr. Bunce believes that as the profession of journalism rises in its personal and in its intellectual standard, and it cannot be questioned that in the more influential daily journals it is rising, journalists of this type will exercise a still wider influence, and will become more numerous. Then the Church will

have no reason to complain at least of the tone of the Press, or of the knowledge with which Church questions are treated, or of the spirit which animates those who deal with them. Such a development may not be acceptable to those churchmen who attach special importance to high ecclesiastical claims, either in Church or State, nor may it be agreeable to those who substitute emotional and demonstrative religious exercises for the quiet performance of duty, adherence to distinctive church principle and practice, and the maintenance of definite theological doctrine. But it will tend to the gain of the Church at large, and will be welcomed by all who "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

AN ESTIMATE OF THE RELIGIOUS CHARACTER OF PROFESSOR JOWETT.

A WRITER in *Temple Bar*, who saw much of the late Master of Balliol during many years of his life, contributes an interesting sketch of the late Professor Jowett, in which he makes some notable references to the religious character of the "great tutor." Jowett first made his mark as a theologian. His deeply religious nature was known, even in his undergraduate days, to his intimate friends, and it was this which drew him so closely to Temple and Stanley. He was doubtless more communicative on such subjects than he became in after life, but already he had difficulties in reconciling the spirit and the letter. "Have you observed," said Ward to him, as they were walking together, "that I never talk to you on religious subjects?" He replied that he had, for Ward's conversation was usually theological, and not to talk on such subjects was for him remarkable. "The reason is," Ward continued, "that I am afraid of your asserting the doctrines of Christianity to be true in some mystical sense which I cannot follow." Those who knew him better were aware that he had already reached the conviction not only "that the central light of all religion is the justice and truth of God" but that the central light of Christianity is the life of Christ, and that men are Christians in so far as they strive to realize that life. In 1859, Jowett published his essay on the Interpretation of Scripture in the collection known as "Essays and Reviews." On its publication a storm of *odium theologicum* burst upon the heads of the writers, who suddenly and quite unexpectedly found their book passing from one edition into another as rapidly as a popular novel. The Church seemed shaken to its foundation by the criticisms, not very original, of a few friends interested in the progress of religious thought. Pusey cited Jowett for heresy, but the citation would not lie, and the upholders of sound doctrine had to content themselves with depriving the heretic of the increase of salary—as Professor of Greek—which, but for his opinions, he would have received. And, after all, the essay was a small matter; it was, of course, beautifully written, and, as Matthew Arnold remarked, "it possessed a quality which the other essays in the book did not possess; it had unction, and unction in such an essay was nine-tenths of the matter." With an immense burden of work, and all his religious and studious interests, Jowett was neither an ascetic nor a recluse. He loved the society of his friends, and it was the delight of his life to entertain them. Friends were the real riches of life, he said, and never was a man happier in his friends than he. The first and the best of the land were his guests: poets, lawyers, statesmen, theologians, scholars, men of science, met at his table, and of "honorable women not a few." He moved among them with a dignified courtesy, and a gracious kindness, which left a mark in the memories of all. He would wander from chair to chair in his drawing-room, sometimes telling an amusing story, of which he had an inexhaustible mine, sometimes setting conversation going by some allusion to events in which his friends had played a part, or to a book which

every one was reading at the time, and which he, too, had found time to read. Or he would sit apart, talking gravely to an older friend, or gently to a fair one. Or he would tell fairy-stories to a child, and bid her tell others in return, on which occasions his tutorial instinct would sometimes overmaster him so far that he commended or reproved his companion's manner of narration. "That is well told, but a little too long;" or, "That is a good story, but you should not begin 'Once upon a time.'" He would meet an ill-timed criticism with a witty remark, as when some one observed that a young lady's letter was ill-spelt, and he retorted; "A pretty girl need not spell." The closing years of Professor Jowett's life were saddened by the loss of friends and colleagues; and the loss was the sadder because many of them were much younger than himself. Of older friends, he lost not only Tait, Sherbrooke, Cardwell, Browning, and Tennyson, but also Stanley and Arnold. So the years became more lonely, for though he strove to "keep his friendships in repair" he knew that old friends cannot be replaced. Yet he remained cheerful and bright to the last. The world was to him a very pleasant world, and the pleasure did not diminish with advancing age. Shortly before his death, he told a friend that the last two years of his life had been the happiest. His bones will have a "tomb of orphans' tears wept on them"; and from many a heart a tender thought will wander to the grave of the best and truest of friends. Others will remember the man whom they knew twenty, or thirty, or forty years ago, and whose like they never saw again. To the few who loved him most, the charm and grace and light of life, have faded away with him, or live only in his memory. A marble will be placed in Balliol Chapel, and on it in scholarly Latin, will be graven the virtues of the great master. But, if in one short sentence we wish to sum up his life and character, we cannot do better than repeat, humbly, and in such a sense as they may be used of a man, the simple words "He went about, doing good."

A PUPIL OF MACREADY ON FAULTS IN READING AND PREACHING.

"SOME of our Faults" is the concluding article on the "Art of Reading," in *The Religious Review of Reviews*, by the Reverend James Fleming, its talented editor, who was a student of elocution under Macready, the great actor, and was regarded by the late Lord Beaconsfield as the most correct and cultivated speaker and reader in the English Church. Canon Fleming says the clergy must guard against provincialisms, for it is an old adage "No man's tune is displeasing to himself," and peculiarities arising from provincialisms often pass unnoticed by the individual who has contracted them.

Nervousness is also a common fault in the preacher, and it is difficult to say who is to be most pitied—the audience or the speaker.

Every speaker must determine, by an indomitable effort of his will, that he will, at least, control his nerves and fight the battle which, by degrees, will make him master of himself. The easy, self-possessed speaker imparts confidence to his hearers by his very manner. His natural utterance finds its immediate way to the sympathies of his audience.

Another fault is mannerism. This is generally the result of bad teaching. Those who are conscious of their shortcomings betake themselves to some teacher of elocution. Mr. Macready warned Mr. Fleming, when he was a young clergyman, against putting himself into the hands of any teacher of elocution. The result of a course of reading and elocution is usually a fictitious style of stilted, artificial, non-natural speaking and reading. The pupil does not speak or read, but declaims what he utters.

Yet another form of mannerism is that fatal habit, into which the clergy fall, of having two voices, or rather two tones—one

the natural, in which they speak to their friends; the other, the non-natural, in which they preach to their fellow men the most solemn and moving truths. So complete is this mannerism that it would never be supposed that it was the same man whom you met in the parish on Saturday, who on Sunday gets into the desk or pulpit, and speaks to you in what may be called the "clerical voice." If he could only drop this mechanical and unmeaning tone, and adopt that conversational style in which yesterday he told you that good story, when you met each other in the street, he would be once more himself. The cure for mannerism is to *be yourself*, for simplicity holds as high a place in elocution as it does in every other art.

A third very common fault is Apathy. To speak or read as if you were getting through something that must be done, and were wholly indifferent to the result. If our souls are not aroused by what we utter, how can it be expected that we should arouse or touch others? Earnestness is the language of the heart, and the very condition of persuasion. It is the direct product of the soul, and nothing can take its place. The mere parrot-reader of the printed page strips truth of its reality, and leaves nothing but the sound of words which die on the ear as quickly as they are uttered. Unlike the Apostle Paul, who, as he "reasoned of righteousness, temperance, and judgment to come," caused Felix to tremble.

BIBLICAL THEOSOPHY.

PROFESSOR BJERREGAARD delivered a lecture on Biblical Theosophy before the Society of the New Age, at Montclair, New Jersey. The following report of the lecture is taken from *The Montclair Herald*:

THE Professor said that he approached the subject with much hesitation because of its newness, and because human language is so defective when we try to give expression to such a subject as "The Wisdom of God" (Theosophy, is the word in the text, I Cor. ii. : 2). He told a Persian story of four travelers, a Turk, an Arab, a Persian, and a Greek, who went together on a pilgrimage. On the road they grew hungry, and as they had only ten paras between them they nearly came to blows because each wanted, as it seemed, a different menu. The Turk wanted *Uzum*, the Arab *Ineb*, the Persian *Inghur*, and the Greek *Staphilion*. A fight was prevented only by the chance passing of a peasant, who knew the four languages and brought them grapes, which was what they all wanted.

What the lecturer called Biblical Theosophy some might call Spiritual Christianity, others Poetry, others something else. The Professor repeated what he had said in all his lectures on Theosophy, that that which he taught was not derived from Mme. Blavatsky, who was simply an adventuress, and, according to her own memoirs, an impure source of Theosophical teaching. "Thou canst not wash out the blackness of the night." The Theosophy he taught was like that taught by St. Paul, and was found on every page of the Bible, though known only to few. The Old Testament is full of statements like this of Jeremiah: "'Do not I fill heaven and earth,' said the Lord." The relationship of the Lord to his creation thus expressed by the prophet is theosophic.

We have hitherto mainly studied the Bible soteriologically and historically, with a little anthropology thrown in, but we have neglected its Theosophy. We in the West are apt to personify everything, even nature. We fear the Impersonal, the Nameless. Religious people in particular have come into the habit of finding a sufficient proof against all philosophical thinking by declaring it impersonal. That is to be lamented. Our exclusive search for the Plan of Salvation, and our indoc-trinated fear of the Impersonal have closed many a page of the Bible, and made it impossible for us to see any other manifestation of the Deity than that as a Saviour. We emphasize, for instance, the Christ's work as Mediator, but do not also give due emphasis to such statements as this (Col. ii. : 18), "In Him all things consist;" or, which is a better translation, "In

Him all things stand together," viz., He is the Bond of internal union of the universe, the connecting element. He has the "preëminence in all things." These words are the key to a *Philosophia Sacra*, which in our day could become an excellent antidote against the prevailing materialism.

The Lord's theosophic character is further revealed by the many terms which connect Him with the various kingdoms of nature, viz., Life, Light, Sun, Star, Power, Lamb, Lion, Vine, Branch, Fruit, Root, Rose, Bread, Stone. Studies in such a direction would open many pages of the "Wisdom of God," and go far to help place the Bible in the prominent position it ought to occupy. Such studies would supply a real want in modern philosophy.

NOTES.

THE addresses of Dr. Mozoomdaar, the representative of the Brahmo Somaj, in India, and the successor of Keshab Chunder Sen and of Ram Mohum Roy, have attracted much attention in America. The adherents of this theistic sect include some of the most cultured natives of Bengal, but they number only 3,000 among the 300,000,000 of India.

MR. ROWLAND E. PROTHERO, the new editor of *The English Quarterly*, is a son of Canon Prothero, of Westminster, and was educated at Balliol under Jowett.

THE Variorum Teachers' Bible, published by the Queen's Printers in England, and in this city by Young and Company, has long been recognized by leading biblical scholars as one of the best Bibles in the English language. A new, large-print edition has just been brought out.

HAD Dean Burgon lived until now, how thoroughly would he have enjoyed the announcement that the unsold copies of the revised New Testament are now available at "an enormous sacrifice." In one of his Gresham lectures, the Dean foretold the awful fate of the "Revision Revised." Meanwhile the sale of the old, authorized version advances yearly with marvellous strides.

A CONTEMPORARY calls attention to the fact that the plural of Mussulman is Mussulmans and not Mussulmen. The Persian plural is Mussulmanan, for the word is only used in Persian. It is more correct to designate the followers of Muhammed as Muslims.

THE Protestant Episcopal Church is now bringing its revised and enlarged Hymnal into use. It contains 679 hymns. Three tune-books are also being compiled, not by authority, but by private enterprise, under the editorship of Dr. Messiter, of Trinity, New York; Dr. Tucker, of Troy; and Dr. Hutchins, of Concord, Mass.

SEVERAL of the pastors and rectors of churches in New York City have been giving their attention to the moral condition of the tenement houses. The movement originated with *The Press*, New York.

THE Church of Rome still controls the movements of the Jesuits and will not allow them to take "the wrong side" in popular discussions. Father Campbell, the bitter opponent of Archbishop Ireland, has been removed from his position as the head of the Maryland Province.

IN France, there are five Bible Societies; nineteen Protestant Societies for home missions, six for foreign missions, forty-four orphan homes, forty-seven refuge-houses, sixty hospitals, and one hundred and eighteen periodicals, all in the interest of the Protestant Church, and it appears that there are very nearly eight hundred Protestant houses of worship in the French Republic.

HUNT & EATON, the Methodist publishers, have now in the press a volume of sermons directed against "Higher Criticism." It is said that it will be a thoughtful compendium of true scholarship on the subject.

WE part reluctantly with an old friend. With the December number of *The Andover Review*, its publication ceases. The principal reason for its discontinuance is the amount of work that the editors are not able to do necessary to maintain a theological review of high standing. It is with feelings of regret that the editors lay aside their work, for they have cherished the belief that *The Andover Review* has contributed something to the advancement of Christian knowledge, to the liberty of Christian opinion, and to the progress of the Kingdom of God.

LETTERS AND ART.

VICTOR HUGO SINCE HIS DEATH.

RAOUL ROSIÈRES.

THE first of June, 1885, was the day of the greatest triumph that a poet ever obtained. Petrarch climbed the hill of the Capitol with the applause of Italy alone, but Victor Hugo was sleeping his last sleep amid the acclamations of the whole world. Who can forget the emotion of Paris during his last eight days, the anxious crowds before his house, and, each morning, the latest bulletins of his suffering accompanied by the praise of all the journals of Europe? Then came, beneath the grand canopy of a serene night, the solemn watch of the people near the catafalque, by the bright light of a hundred tripods, reflected on the arms of the troops who mounted guard about the bier, as though it bore a conqueror. Finally was seen the long cortège, marching for a whole day amid the silence and deep thought of a sea of human beings, which those who beheld must remember as long as they live. Certainly this immense enthusiasm could not last; if it had, the people would have become crazy. Soon, as all instinctively foreboded, came the hour of reflection and reservation. As we followed the coffin, from the Arc de Triomphe, veiled in crape, to the Pantheon, which the heap of wreaths seemed to raise to a greater height upon a hill of flowers, many repeated to one another his own words: "Of what will to-morrow be made?"

To-morrow came, and several months passed away. Then began a confused noise of petty criticisms. Some zealous friends of the poet, alarmed by the great amount of his work, and thinking very reasonably that the future would be obliged to reject a portion of it, set to work to make the inevitable selection themselves, which could not be done advisedly without much outcry about the part eliminated. Others, colder or more difficult, improved on the cuttings which caused the outcry, and succeeded in finding other defects by using the magnifying glass on pages as yet undiscussed. The noise became an uproar. Then all the political and religious enemies of the poet took courage, and assumed the offensive, undermining his works in order to destroy the reputation of their author. Different literary schools which felt stifled by this persistent triumph of romanticism, joined in the fray. The uproar swelled into a tempest. Towards 1888, the storm raged at all points of the horizon.

At that time, to confess the faith in a pagan country was not more heroic than to praise the poet ever so little in a drawing-room or even in a circle of friends. As soon as his name was pronounced, there were seen around you smiles, shrugged shoulders, hands expressing signs of disapproval, followed by a long silence of disdain.

A Legitimist declared that there were pretty things in Hugo's "Odes and Ballads," but that, after he broke with the faith of his childhood, the poet did nothing but exaggerate his defects without developing his good qualities. An Orleanist, while admitting that Hugo showed some talent up to 1848, declared that all his work after that date was unintelligible. A Freethinker argued that, despite praiseworthy efforts to free himself, the poet remained all his life a puerile and reactionary singer. A Radical Republican refused to consider a man remarkable who took so many years to become a friend of the Republic. And so they went on.

In spite of all this, the sale of the master's works continued. In 1891, M. Vacquerie announced that, during the six years since Hugo's death, the sale of his works had amounted to nearly 8,000,000 francs. Little by little, Hugo's detractors were silenced. There came a time when you could utter his name in good company without hearing the same protests as theretofore. Nearly everywhere, the discussion over his good quali-

ties and defects became as calm as discussions about Corneille or Shakespeare. The storm passed over, and where are we to-day? What are the opinions of Hugo which appear at present final?

There is one supreme test of these opinions. That test is his appearance in books of instruction. Into such books no author gains entrance until he has been victorious over assault, until his slightest thoughts and words have been discussed, judged, and thoroughly weighed. In all the latest manuals compiled for the instruction of youth, you will find selections from the works of the poet.

That Victor Hugo is lacking in originality, that he never created a single new species of verse, that he was incapable as a thinker, that all his merit consists in reclothing, with fine phrases, some themes collected from his less skillful predecessors—all these charges are no longer made in classic books. No longer is it alleged that Hugo's observation went no farther than the exterior of things, and did not penetrate to the soul; that he was so deficient in sensibility that he had never been moved, and had never moved any of his readers.

It is a striking fact that, of all the authors of this century who have written much, Hugo is the only one, all of whose books, even the most mediocre, are still mentioned in classic manuals. Such an honor is not paid to Lamartine, to Gautier, or to George Sand. It is with Hugo's works, as with those of Voltaire, whose best works alone are yet read carefully, but which all readers like to have at hand, in order to open them at haphazard in a moment of leisure, with a certainty of finding therein curious explanations and happy discoveries.

Thus, after seven years of criticism, of recriminations, of controversy, of anger, of contention, Victor Hugo remains covered with glory as at the time of his death. How many lines uselessly written, ye theorists! How many words wasted, ye men of the world! Yet, has it not always been so? The refined with their special education, with their habits of mind systematically formed, their prejudices of intellectual caste, their impassibility as appointed dissectors, are, in fact, the most prejudiced and least subtle of judges. It is hardly ever the case that durable reputations are formed in the narrow world of drawing-rooms, academies, clubs, editorial offices; such grow and bloom in the free air, in the consciousness, or, if you prefer it, in the unconsciousness of the crowd, among that great "everybody" which, even a hundred years ago, it was confessed, had more judgment than Voltaire. The critics, after seven years of attack, have no more succeeded in discrediting Hugo than they have been able in twenty years to revive enthusiasm about Lamartine. As our century is closing, four of its writers appear to have risen successively above all others, with their defects absolved, and forming a part of the smallest libraries. One of them, Victor Hugo, has certainly been the poet of his time, who has been the worst treated by those who claim to be judges of good taste. The three others, Michelet, Balzac, and Dumas, were not even Academicians, and died without having seen their works admitted to the shelves on which are ranged great literature.

—*Revue Bleue, Paris, December 2.*

Goethe's Friederike.—Goethe had gone to Strassburg to finish his law studies. In the village of Lesenheim lived the fairest of flowers among womankind, Friederike Brion, the Marie Beaumarchais of Goethe's "Clavigo." Yet Goethe would not, perhaps, have taken so kindly to the Alsatian country pastor and his family, had it not been that Goldsmith's "Vicar of Wakefield" appeared just then in a German translation, and Brion seemed to be the very model of the English minister. Goethe's love to Friederike appears to have been free from unlawful passion. But the high-born Weimar statesman heard of his son's attachment, and summoned him home. He did not relish the idea of a match with the daughter of a humble country parson.—*Von Hall, in De Gids, Amsterdam.*

THE JOURNEY FROM A TO IZZARD.

UNDER this taking title, Mr. Frank H. Vizetelly tells, in *Home and Country*, for December, how a dictionary is made, describing for the purpose of illustration, the mode of making the "Standard Dictionary," which has been in course of preparation nearly four years, and is almost completed.

A staff of 247 editorial workers, including doctors of divinity,

has full power to strengthen a definition, in style, construction, or otherwise, bearing in mind the maxim laid down by an eminent authority, that a word should always "be so defined as to exhibit the meaning, or the different meanings, in which it is used by good writers."

Before, however, the definition is handed to the "reviewer," there are pinned to it the quotations intended to illustrate the various meanings of the word. These quotations, selected by

a large staff of readers, have been verified and edited by the quotation department, and the place from which each quotation is taken, exactly indicated. To make a satisfactory selection of, say from 100 to 150, quotations for each sense of a word, is not an easy task for the reviewer, and requires a thorough knowledge of English literature. The reviewer stamps his initials upon such of the quotations as he thinks fit to insert, whereon the cards upon which all manuscript work has been done are taken to the "pasting" department, in charge of two young women, whose duty it is to paste the quotations at the side of the particular definition to which they refer. Each package, in this form, then goes to the typewriters, eighteen of whom are kept at work writing the contents of the cards. To the typewritten matter the etymologies are now attached, and after this is proof-read, it takes the place of the package, and

metacentre {met' a - sen' ter, } slightly displaced, from equilibrium, at which
the resultant upward pressure of the fluid
may be supposed to act; specifically, in
6534
shipbuilding.
Hydrostatics. That
a certain point in a floating body, upon the position of
which the stability of the body depends. The position of the body is stable
when the metacentre is above the center of gravity; when below it, unstable.
The intersection of the vertical line passing through the center
of buoyancy of a vessel when in equilibrium, and the vertical line
passing through the center of gravity when the vessel is slightly listed, is the
metacentre. The equilibrium of a floating body is stable or unstable according as the
metacentre is above or below the center of gravity.

Ganot *Physics* tr. by Atkinson, bk. iii, ch. 1, p. 103. [W. W. '90.]

THE TYPEWRITTEN COPY OF A DEFINITION.

This exhibits (a) the editor's revision, (b) the pronunciation, (c) a query of the form department, (d) the insertion of the etymology, (e) marks for the compositor's guidance.

doctors of medicine, professors in all the arts and sciences, extant or obsolete, are engaged on the "Standard," whose assistants are to be found as far away as Australia, India, Natal, and the Cape. This corps has a large army to marshal, for the "Dictionary" will record about 300,000 words and phrases.

The most important, and, at the same time, most difficult, task in making a dictionary, is the preparation of the definitions. Thirty-five definers have been steadily engaged on the "Standard," of whom a number are "inside specialists," selected to treat particular classes of words belonging to the various sciences, obsolete words, and other subjects. One specialist has had in charge the compounding of words, a subject about which not a few know but very little. To a competent man has been entrusted a special department for synonyms and antonyms. A definer is handed at one time four packages each containing twenty-five cards, on each of which is a single vocabulary word. With dictionaries—usually seven in number—before him, with cyclopædias and other reference-books within easy reach, he is expected to create a definition, comprehensive, correct, yet concise.

When a definer's work is done, so far as the bare definition is concerned, it is subjected to a critical examination by a "reviewer," an expert lexicographer, whose duty it is to see that no important or significant ideas are omitted, and who

is held for final revision—a process occasionally requiring much labor from the associate editors.

Final revision completed, the work is turned over to the "form" department, which is responsible for the style that the definitions, once set up, will assume. Here, again, the definition undergoes severe criticism.

(Mrs. R.) (Goethe's poem, s. Of a particular to Goethe, considered as eminently a literary
artistic. (12)
(14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) (169) (170) (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) (181) (182) (183) (184) (185) (186) (187) (188) (189) (190) (191) (192) (193) (194) 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other dictionaries, the editors of the "Standard" have wisely reversed this order, and thus its readers will see at a glance that which they most likely are in search of—the present and generally-accepted meaning of the word. Following the definitions, appear, in their order, the etymology and any variant or obsolete form of spelling which may have been handed down to us. Should the word treated have any derivatives, as is often the case, these come next, and, being followed occasionally by synonyms and compounds, complete the whole.

From the hands of those responsible for the "form," the "copy" is transferred to the printing-office, where its number is registered, and it is distributed among the compositors. A number of printing-office proofs are struck, and the last of these, bearing the proof-reader's queries and accompanied by the copy, is sent to the editorial rooms. After the necessary corrections have been made by the editors, a set of revised galley-proofs are sent to the editors engaged on the "Standard," together with nearly 200 proofs for the "correspondence" department. The latter are sent by that department over all the world, to the various specialists. When these proofs have been corrected and returned by the specialists, they are passed to those employed in the "transcribing" department. To them is given a duplicate galley, pasted on a blank sheet of imperial paper, and upon the margins of this sheet each specialist's corrections are transcribed. The sheet is then examined carefully by an experienced critic, and by him transferred to the associate editors for general criticism, and elimination of superfluous quotations. This done, the sheet journeys in turn to the illustration department, where the engravings that are to embellish the work are added. Thence it finds its way to the "compounder" and proof-readers, who perfect their work, and afterward, it comes under the critical eye of the managing editor, to be supervised, finally, by the editor-in-chief.

As many as six galley proofs are "passed" before the order is given to make into pages. The pages are proved two or three times, sometimes more often, before they are electrotyped. Here one would think the work ends, and yet when the proofs of the plate-pages are sent out to the specialists, it is no uncommon thing for these gentlemen to return them with corrections, bearing the very latest information, that bring the definitions up to date. Of course this necessitates the partial, and sometimes the entire, remaking of the plates, but, on the other hand, it is beneficial, for it is only by this means that absolute perfection is attained.

And what next, and next? Why, that which is most essential to the production of a book, the printing, the critical examination of the press-proofs, and the binding. Each of these calls for the exceptional effort and the particular care that must be the necessary antecedent of mechanical perfection.

After contrasting previous methods of dictionary-making with those obtaining to-day, the author closes what has proved to be a highly-interesting sketch with these words:

"From the time of Johnson's small beginnings through the stagnant and barren half-century, the end of which saw Webster's work begun; through the twenty years during which he read for it and framed it; to the time when Worcester wrote, and the Imperial made its English name; to the

later day when the "Century" adopted and enlarged the latter work, and developed from that basis the grand achievement of the largest English-speaking encyclopædic dictionary the world has known; to the present, when a new work, the "Standard," is unfolding itself as the most comprehensive dictionary of the time—the conditions of labor under which lexicographical work has been performed, have improved, and lent that facility to execution which has resulted in such excellent attainment and meritorious performance."

NOTES.

Genius Non-Heritable.—I made the acquaintance of Goethe's two nephews, and spent an evening with them at the house of Counsellor Vesque, in Vienna. With what excitement, curiosity, and sympathy I looked forward to the meeting! Sad illusion. The appearance of both the young men was almost such as to excite one's compassion. It was not merely that the name of Goethe appeared to crush them physically almost to the ground; there was not a movement, a glance, a tone, that in the remotest degree reminded me of Goethe! They had both—the tall Wolfgang and the little Walther—remarkably old, long, furrowed faces, such as one ordinarily sees in the children of old parents. And that was not the

(d)

Pilpai. {n. The supposed author of a famous collection of fables which have spread over the whole civilized world; ~~the fables themselves~~. Their first source was a Sanskrit collection in 12 parts. This is lost, except a portion, called the *Panchatantra*, the "Five Books." But the original collection had been translated into Pahlavi by ~~Varman~~ under King Khosro ~~Arshirwan~~ (531-579). About the same time it was translated into Syriac, under the title of "Kalilag and Damnag," (ed. by Bickell, 1876). The lost Pahlavi translation was by Abdallah Ibn Almotakafi (d. 760) into Arabic, under the name of "Kalila and Dimna," and from thence into most of the languages of the East and West. See MÜLLER *Selected Essays, Migration of Fables* vol. I, p. 50. This (Pilpai) was the book from which Lafontaine borrowed the subjects of his later fables. (MÜLLER *Chips* vol. II, p. 226.)

Arushirwan

translated

What is the meaning of δ ?
 & two accents δ / δ

Brahmā-sattva. {n. (Sansk.) A Buddha elect; a state given to ~~beings~~ beings, man, angel, or animal, who are held to be future Buddhas.

Arhatas are the candidates for Buddhahood, ~~and~~ men who, by assiduity in the practice of virtues and meditation, have finally arrived at the intelligence, or *Bodhi*, of the supreme Buddha. (See *SCHELAGER-WITT* *Buddhism in Tibet* ch. 4, p. 28. [Tr. & Co. '93.]

Brahm. {n. [If *Brahm* is masculine the nominative singular is *Brahmā* & neuter, *Brahma*.] (Sansk.) The absolute divine essence; the supreme Soul of the Universe, self-existent, absolute, and eternal, from which all things emanate, and to which all return: ~~source of power~~.

This supreme soul (*Brahm*) receives no worship. . . . It forms, however, the essence of *Brahman*, the creator and ruler of the world, or the phenomenal God, and in this sense even *Brahman* (neuter) is sometimes spoken of as the active Creator. (J. Dowson *Classical Dict. Hindu Myth.* I, 1. [Tr. & Co. '79.]

Brahma: *Brahmant*.

SPECIMEN OF SPECIALIST'S CORRECTIONS.

(The Proof of Prof. Max Müller, of Oxford.)

case here. August von Goethe married at eight-and-twenty; he and his wife Ottilie, whom I knew in Vienna as an intellectual, lovable old lady, might have looked for more stately sons. Both the young men had talents certainly, even although they did not come up to the standard which one involuntarily applied to the name of Goethe. Wolfgang's poems and Walther's compositions have been forgotten, and left not a trace behind. The last-named lives only in the title-page of the "*Davidsbündlertänze*," which Robert Schumann dedicated to him.—From the *Autobiography of Eduard Haussack*, in *Deutsche Rundschau*, Berlin.

The Meaning of the Winds.—People nowadays rarely know which way the wind blows. The great majority are ignorant of the phenomena of nature. Thousands have never witnessed a sunrise, and all they know of wind and weather is gathered from the barometer or the thermometer.

It was very different in old Athens two thousand years ago. Every burgher was familiar with the revolving Triton on its octagonal marble tower, and the figure to which the staff pointed clearly indicated the weather it heralded.

Among other peoples, the winds have been treated as the breath of the gods, sometimes as their servants; as, for instance, the four Angels at the four corners of the earth, in the Revelation of St. John. The Germans naturally attributed to the winds a more violent character, in harmony with the nature of the ruder forests of the north. For them the wild *Windin* or *Windbraut* rides upon the storm, or

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lets loose the wild boar, the wolf, and the bear, to rend and destroy.

It is a characteristic of the winds which blow through the valleys of high mountains or upon a rocky coast, that a trained ear can easily determine their direction without any aid from the eye. This is due to the character of the surface on which the wind breaks its force. The surface of earth and sea is indeed one grand Æolian harp—*Heinrich Noe, in Westermann's Monats-Hefte, Braunschweig, Germany.*

Geography in European Universities.—Germany unquestionably holds the first rank in the higher teaching of geography. The philosophic system of geography enunciated by Kant, theoretically elaborated by Ritter, and brought into practical relation with geology and the other physical sciences, is now taught in Germany by an army of trained geographers. In the German universities, the subject is as fully recognized in the degree-examinations as any other branch of knowledge. The French system of instruction is admirably systematic and lucid, but the symmetry of the study is marred too often by the almost exclusively French point of view from which it is treated.

In Great Britain, it is hardly an overstatement to say that, until within the last few years, the schools of lowest grades were the only places where geography was properly taught. Recently it has been made a university study solely through the efforts of the Royal Geographical Society.—*H. R. Mill, in The Educational Review, New York.*

AN AMERICAN SYMPHONY.

A notable day in the history of music in the United States was December 15. For the first time in the annals of this country, a Symphony written here by one of the greatest of European composers, had its first hearing. It is Dvorák's Fifth Symphony, which was but recently completed, is still in manuscript, and has not yet been heard on the other side of the Atlantic. What makes this event still more important is that this new symphony is entitled "From the New World," and is intended to be a real American symphony. The work was produced on the day named, at Music Hall, by the New York Philharmonic Society, under the lead of Mr. Seidl. The programme explains the Symphony in the following words:

"On his arrival in America, the composer was deeply impressed by the conditions peculiar to this country, and the spirit of which they were the outward manifestations. In continuing his activity, he found that the works which he created here were essentially different from those which had sprung into existence in his native country. They were clearly influenced by the new surroundings and by the new life of which these were the material evidences. Dr. Dvorák made a study of Indian and Negro melodies, and found them possessed of characteristics peculiarly their own. He identified himself with their spirit, made their essential contents, not their formal, external traits, his own. As Liszt, Brahms, and particularly Schubert, reproduced the spirit of Hungarian music in their works, as Dvorák had done in regard to Bohemian music in his Slavonic dances, so he strove in the present Symphony to reproduce the fundamental characteristics of the melodies which he had found here, by means of the specifically musical resources which his inspiration furnished. In doing this, he acted according to conviction, according to the theory to which he has given much thought, not with a view to displaying his ingenuity or masterly skill of composition. While the contents of the Symphony have been suggested by Indian and negro melodies, the symphony form has been carefully observed. The composer has created a work in accord with the laws of the highest type of music, but in the spirit and moods to which these melodies gave rise. The second and third movements were written under the influence of Longfellow's 'The Song of Hiawatha,' for which the composer has a profound admiration. In the second movement, and in the final reminiscences of the themes of the first movement, further proof of the fact that Dr. Dvorák is thoroughly imbued with the principles outlined, is brought forward by the circumstance that a string quintet and a string quartet, which he composed during the last Summer, and which are chamber music in the highest sense of the word, are dominated by the same influence which is apparent in the Symphony."

The Symphony was repeated on the 16th, and seems to have made a favorable impression on the critics, who, as a general thing, find it rich in melody and masterful in instrumentation.

THE "ANTIGONE" OF SOPHOCLES.

The immortality of a dramatic work of genius is shown by the production, less than a month ago, at the Théâtre Français, Paris, of the "Antigone" of Sophocles. The translation, by Messrs. Paul Meurice and Vacquerie, was made about fifty years ago, and was heard for the first time at the Odeon Theatre, in 1844. The piece has been mounted with great care and at much expense at the Français, with the intention of reproducing, as faithfully as possible,

the ancient costumes, decorations, evolutions of the choir, and arrangement of the scenes. Special music was written for it by M. Camille Saint-Saëns. The critics give as much space to the representation as though the piece were a new one, and had not been written and performed more than twenty-three hundred years ago. In general, high praise is awarded to the performance. The *Correspondant* (Paris), while remarking that the translation leaves much to be desired in point of accuracy and conciseness, and the basis of the piece is foreign to modern manners, says that the simplicity of the original and the pathos of the final situation make a strong impression on the audience. The characters, it is noted, are drawn in the drama, so living and so true, with that touch of nature which makes the whole world kin, that the auditors were interested in them from the first. The character of the heroine was entrusted to Mlle. Bartet, an artist highly esteemed, who, it is observed, made an ideal *Antigone*, and M. Mounet-Sully, whose reputation is world-wide, interpreted *Creon*, manifesting, in the expression of his religious terror and of his grief as father and husband, real inspiration. The music of Saint-Saëns is also highly praised as being dramatic, and expressing with fidelity the sentiments and the words that it accompanies.

DYNAMITIC REALISM.

In noting the recent explosion of the bomb in the theatre at Barcelona, as a performance of Rossini's "William Tell" was about to begin, the *Revue Bleue* (Paris), makes the following observations:

"Aristotle recommends 'terror and pity' as indispensable elements of all dramatic art. Yet, a performance of 'William Tell,' with an accompaniment of dynamite, seems to realize too exactly the ideal of the great philosopher. Since the bomb exploded at Barcelona, we are of opinion that Louis XIV. was most imprudent in proclaiming that there were no more Pyrenees. For our part, we demand that the Government reestablish, as quietly as possible, that chain of mountains, and raise it, if it can, several stories higher. We ardently hope that the application of dynamite to the dramatic art will remain a 'cosa de España.'"

LITERARY BREVITIES.

A BOSWELL FOR SCHOPENHAUER.—The famous pessimist has found his Boswell. A Saxon Councillor of Justice, Herr Boehr, who was for a long time the intimate friend and confidant of the philosopher of Frankfort, has recently died, leaving voluminous copy-books, in which he had noted from day to day, and in great detail, all the table-talk of Schopenhauer. These will shortly be published, and there is much ground for believing that they will be deeply interesting.—*Revue Bleue, Paris, December 2.*

SIR EDWIN ARNOLD has just published a volume, entitled "A Book of Good Counsels," taken from the Sanskrit of Hitopadésa.

It is announced that a French publishing-house is about to start, in January probably, a rival to the *Revue des Deux Mondes*, which is supposed to have somewhat lost favor in France of late under the editorship of the younger Buloz.

MR. JAMES WHITCOMB RILEY has just published another book of verse, entitled "Poems Here at Home." The volume is dedicated to his father. In this fashion, the poet introduces himself and his book:

'Bout oncet a year Jim Riley writes a book o' verse ter sell,
An' the folks 'at buys it, reads it, and 'ey likes it mighty well;
His pomes are plain 'nd common, like the folks 'emselves, I guess,
With a dreamin' music in 'em 'nd a sort er tenderness
'At creeps into the heart 'nd makes it somehow beat in time
With the fancy of the poet 'nd the ripple of his rhyme;
So you who like the poetry you c'n read 'nd think about
Will be glad to hear 't Riley's got

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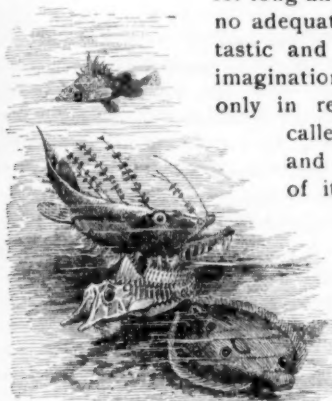
M. FRANCISQUE SARCEY, the eminent French critic, *apropos* of Zola receiving an enthusiastic greeting in England, despite the fact of his works being outlawed in that country, where the publisher of Zola's novels was not only imprisoned, but ruined by fines, gives in the December *Cosmopolitan* the following definition of "snobisme." "I am not sure whether this word, unquestionably of English origin, has in your language any exact equivalent. We call snob the man who goes into ecstasies over things he does not understand or really enjoy; who tries to attain distinction by feigning, on the word of some competent judges an admiration he does not feel, an enthusiasm supposed to be fashionable. There are people unable to do any thinking of their own, who yet assume the airs of profound thinkers; they are boobies; people who, having no sentiment of their own, yet grow frantic over famous men, are snobs. You understand now what *le snobisme* is."

SCIENCE.

IN OCEAN DEPTHS.

C. FALKENHORST.

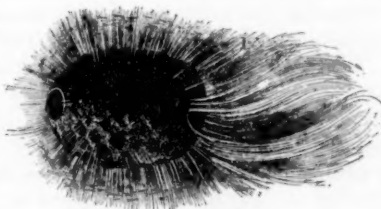
THE greater part of the surface of the earth is hidden deep under the waves of the ocean. The area of the dry land is 136,000,000 square kilometres, while the water surface is approximately 374,000,000. This vast submarine area remained



TYPES FROM INTERMEDIATE DEPTHS.

for long an unknown world. There were no adequate means of research, and fantastic and fabulous were the drafts of imagination upon the unknown. It is only in recent years that science has called intelligibly to the vasty deep, and constrained it to give account of itself. Man's direct personal investigation of the sea-floor is restricted within very narrow limits. The most experienced divers cannot remain more than a few minutes at a depth of sixty fathoms. Investigation of the depths is now carried on by apparatus on shipboard (steamers). The ordinary deep-sea lead is dispensed with, and a metal tube substituted. The tube is heavy, and is further hung with weights which are increased with the depth of the floor. For great depths the weight is five or six hundredweights. The line, strengthened with steel wire, is several miles long, and is kept rolled on cylinders which are operated by steam-power. The work is heavy, and to test the bottom at a depth of three or four miles, occupies hours, or even a whole day. Attached to the deep-sea tube, are other instruments for determining the temperature of the several strata of water passed through, and also for bringing to the surface samples of the water from various depths. But it is also desired to know whether the various depths of ocean are inhabited, and by what creatures. To this end specially-designed nets are employed. A great deal of ingenuity has been spent on these nets, some of which open and shut automatically at prescribed depths. These arrangements admit, not only of exploring the sea-floor and of bringing up samples of the ooze for investigation, but also of securing specimens of the types of life proper to various ocean depths.

During the last thirty years, several countries have fitted out deep-sea expeditions, and thousands of deep-sea soundings have been made, but our knowledge is still very fragmentary. We have learned that the ocean-floor is not a level surface, but furrowed like the surface of the dry land, and similarly diversified with hill and dale; but the mountains of the sea, instead of being subject to erosion like those on the dry land, are covered with a continuous soft shower of mineral and organic matter, interspersed with occasional bones and teeth. The ocean-bed is almost invariably a loose material. In the neighborhood of the shore, the rock is covered with débris wrested from the land, or with sediment brought down by the rivers; but this extends only to a short distance from the land. The ocean depths are covered with a soft ooze. Everything that falls into the sea, and that has a greater specific gravity than its waters, sinks, sooner or later, to the bottom. Its floor is the sepulchre of all that lives and dies



DEEP-SEA SPONGE.

above—the treasure-house of all that is committed to it, both worldly and other-worldly. Meteoric stones innumerable have been quenched in it, and the floor is composed, in great part, of minute particles of iron—the so-called cosmic dust,—and volcanic fragments and dust are widely distributed. Icebergs from the polar regions, freighted with rocks and other land débris, are often wafted into tropic waters before they melt and release their burdens. The sea receives everything, but, for the most part, the character of its floor is determined by its minutest denizens, the *diatomacæ*, the *foraminifera*, and the *radiolaræ*. These short-lived creatures multiply and die, and their shells sink slowly, but surely, to the bottom, their innumerable multitudes falling in a perpetual soft shower. The floor of the Atlantic, from 1 000 metres to 4,000 metres

SEA-LILY (*Metacrinus*).

deep, is, over large areas, covered with a characteristic material known as deep-sea slime. Microscopic investigation shows that it is, for the most part, composed of microscopic shells of the *globigerina*, of which we present a magnified illustration. These are subjected to enormous pressure at great depth, and form chalk and limestone strata. Thousands of years may

be required to form an inch of this deposit.

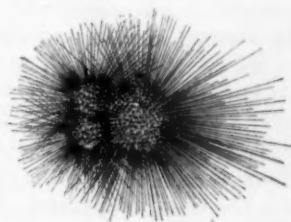
It is not very long since it was supposed that life ceased to exist at depths below 500 metres; the pressure of the water was supposed to be too great for any living creature; but even here, deprived in part, at least, of light and warmth, innumerable creatures are actively engaged in the struggle for existence. The deep-sea forms belong, for the most part, to low types of life, and many of them contain such strongly compressed gases to compensate the external pressure to which they are subjected, that they explode on being brought to the surface. There are, however, some attractive forms at great depths, as, for example, the sea-lily, *Metacrinus*, in the cut. These appear to have been very plentiful in former geologic eras. The deep-sea sponges, too, are of very curious interest.

On the surface of the deep-sea, and again on its floor, life is abundant; but, at intermediate depths, the types are few and poorly represented. Fish, which make their home in this desert of the sea, are often exposed to hunger. Many of them are provided with a peculiar sac under the jaws—a bread-bag,—in which the fish stores the surplus when he has made a good catch.

It is remarkable that many deep-sea fishes have very large eyes. It is, hence, evident that the depths are, in some sort, illuminated, even although the rays of the sun do not reach them. But many of the fish are themselves highly luminous—they carry their own lanterns about with them, in fact; and some, at least, of them can flash and extinguish their light at will.

The thousands of mariners who have gone down at sea will leave no durable remains, the minute dwellers of the deep leave nothing unconsumed, even the bones of whales dredged up are found bored through and through; but the depths of the Pacific have yielded countless thousands of sharks' teeth—thousands even at a haul,—but the greater portion of them belong to extinct species.

Carbide of Uranium.—One of the curious products recently obtained by M. Moissan, the distinguished French chemist, is carbide of uranium. This is a dull, blackish substance, which, when shaken in a stoppered bottle, sparks most energetically; the carbide or its combustion product has a peculiar smell.—*The Engineering and Mining Journal, New York.*



GLOBIGERINA.

THE NATURE OF LIFE.

JUSTUS GAULE.

WHAT is life? This is a problem which scientists and mystics have alike sought to expound, and alike in vain. The riddle of life eludes all solution. The majority of mankind have given up the attempt; they accept the poet's dictum that

We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

They would, perhaps, be less ready to content themselves with this comparison if they regarded their own life, the life that they themselves live, as an actual phenomenon, subject to the same laws as the other phenomena of nature which we describe and define objectively, and whose place in a prescribed chain of causation we investigate. No, our life is not a phenomenon of this class, say most men. To dissect our own being, to investigate our inner nature with the cold objectivity with which we regard the outer world is opposed to all natural feeling. It is here that the mystic steps in. But there is also a point where the scientist steps in, and that is the stronger one. It is the point at which all men are mortal. Here the question is not of will, but of must. It is this necessity which compels us to overcome our reserve, and to investigate the laws of life, that we may alleviate our own sufferings and those of our fellow men. Life is a dream only so long as it glides by smoothly, so long as it for us only a mirror of passing events. But the moment pain and want begin, life assumes quite another character. The same Schopenhauer who compares dreaming and life, to reading, in the same book, finds, soon afterward, that life is comparable to a wandering over a circle of glowing coals in which there are some cooler places. If that is the case, the circle is deserving of the most thorough investigation. It is by no means a matter of indifference to me whether my course is over glowing coals or over cooler places. It may be of first-class importance to me to learn the position and arrangement of these cooler spots. It may even be possible to modify the relations of the glowing and the cooler spots in the interest of those who have to wander over them.

The efforts of science to investigate life would assuredly interest the great body of mankind to a very different extent, if one could only more clearly proclaim "*Tua res agitur.*" But the method of biological discipline involves the narrowing of its sphere of investigation to types of life widely removed from that which is of prime interest to them, namely, their own. Frightened by the complexity of the phenomena of life among the higher organisms, science has endeavored to dismember it, to lay it bare in its minutest divisions, and to investigate each of these separately. For the same reason, it devotes its attention mainly to the simplest life-types; hence it is that the study of the microscopically small has, in these days, acquired the preëminence. The investigations of biologists are, therefore, of little interest to the masses: they fail to realize any connection between these investigations and their own life experiences. Or, at the most, it is only when some one of these minute organisms, the object of the biologist's investigation, is shown to be possessed of dangerous properties, perhaps fatal to humanity, that a feverish but temporary interest is aroused. Hence it is that science has so little influence over men's views of life; hence it is that they are so ready to allow themselves to be carried away by every wind of mysticism that blows.—*Die Nation, Berlin.*

RECENT SCIENCE.

Alchemists' Alloys.—The alchemists of the Middle Ages were incessantly occupied with the endeavors to transmute metals. Many alloys were known to them which are lost to us, and their recipes contain many useful hints, worthy of the attention of modern sci-

tists. There is a curious book in the Bibliotheque Nationale, entitled *Liber sacerdotum*, the book of the priests. It is supposed to have been written by the Jewish priests, but probably dates from the Eighteenth Century. Here is one of the curious recipes contained in this book: Mix a quantity of iron filings with a quarter of its weight of red orpiment. Press the mixture in a linen cloth, enclose in a smelting-pot, and leave it for a whole night in a heated furnace. Next, add some oil and natron, and just as much copper filings as there is iron, melt all together, and the result will be a fine material for hammers."—*Berthelot, in the Annales des Chimie et Physique, Paris.*

Healing Wounds Through Mental Suggestion.—Many of us are familiar with accounts of the wounds inflicted by African dervishes on themselves; but the statements which the narrators make, that they do not inflame, and may be quite healed in twenty-four hours, tend to discredit their truthfulness. Delboeuf's observations, made two or three years ago, make these stories more plausible. It is well established that if in certain hypnotic subjects, a suggestion is made during hypnotic sleep, that a cautery or a blister, if applied to a part of the body, it will produce, after due lapse of time, an actual reddening of the skin. The hallucinatory feeling of inflammation produces in these persons a genuine inflammation. M. Delboeuf argued from this, that the feeling of pain, however useful in other respects, must itself be an irritant, and goes on to infer that the abolition of it from an actual wound ought to accelerate its healing. On a young woman, whom he could make insensible by suggestion, he marked two corresponding spots, one on each arm, and made on each an identical burn with a hot iron, announcing to the patient while in trance, that the one on the right should not be felt. The suggestion took effect; and the next day, when the bandages were taken off, and the left arm presented a sore with an inflammatory area three centimetres in diameter, the right arm showed only a clean scorch of the skin of the exact size of the iron, without redness or inflammation. On another subject, similar results were obtained with burns and blisters, the spots chosen being near together on the same arm or on the neck.—*The Journal of Hygiene, New York*

Hypnotism in Disease.—The chief arguments used against the employment of hypnotism in disease are, first, that it subordinates and enervates the will; second, that it renders the patient liable to be influenced by persons of evil intent, and, third, that only nervous or hysterical persons are subject to its influence. My own experience is that it may be used without injurious effects, and, also, that it may take the place of narcotics in a large number of cases in which they are now used. I have myself used it with advantage in delirium, in insanity, and in chronic alcoholism. I have successfully treated one case of kleptomania, and two cases of excessive irritability of temper. At the same time, hypnotism is a two-edged sword. Wielded by an unskilled hand, it may cut both ways deep into the faculties of intellect, and into the nervous system generally. Also, it should never be used save by a skilled hand upon patients of an unbalanced mind, accompanied by what is known in medical parlance as *paranoia*. In my treatment of a perfectly healthy, calm, intelligent, unimaginative man, whom I operated on fifty-one times, I found that the diapason of his whole mental and emotional system would give forth concordant sensations of pleasure, or discordant sensations of pain, at the will of the operator.

Summing up, I would say that with hypnotism, as with every other new remedy, there is great danger that, on the one hand, it may be used indiscriminately, or, on the other hand, be scouted by a senseless skepticism. It has, beyond doubt, its definite limits of usefulness, and the medical man of the present day, realizing the futility of many of the old methods of treating disease, should keep his mind open to the reception of every new discovery.—*James R. Cooke, M.D., in the Arena, Boston.*

Purifying Water.—Dr. Daremberg, in *Medecin Moderne, Paris*, concerning the means of rendering cholera-infected water innocuous, says that this end may be accomplished in one of three ways; *viz.*, by filtering, by boiling, or by the addition of some chemical substance which will destroy the germs of disease. The first of these methods is, as a rule, ineffective, and can be relied upon only when every detail is most scrupulously attended to. The second is effective, but inconvenient, and cannot always be carried out, fire and a suitable vessel for boiling being indispensable. The third method

is one which, he says, is equally effective with boiling, and has the advantage that it can be carried out anywhere and at any time.

The purification of water has been effected by the addition of alum, but the author prefers the process of acidulation, especially in cases of possible cholera-infection. Citric acid may be added to the water in the proportion of 60 or 80 centigrammes 2 to 2½ ozs. to the litre of water. This method is inexpensive, does not impart any unpleasant odor or taste to the water, and can be employed anywhere, without any cumbersome or delicate apparatus. In place of citric acid, tartaric or hydrochloric acid may be used, if desired.

The Aryan's Place in the Race-Struggle for Existence.—Mr. Pearson takes the pessimistic view that the white race is rapidly filling up the region for which alone it is supremely fitted, and that in its march of progress it has given an impetus to the progress of the black and yellow races who will be the survivors in the struggle for existence in all tropical and subtropical countries. He predicts, too, that the pressure to which the white race will be subjected, will result in State Socialism, which, while it will raise the general standard of culture, will crush enterprise, and deprive the race of the energy and inventive genius of the few to whom its present material progress is due. We are so far in accord with Mr. Pearson that we admit that the Teutonic race can multiply within certain comparatively narrow limits only, and that outside the more temperate regions the world must be chiefly or entirely peopled by representatives of what are commonly regarded as the inferior races. We see no reason to doubt that tropical Australia and the islands of the Eastern Archipelago will ultimately be peopled by Chinese, but we do not believe that an expansion of the Chinese race necessarily involves an extension of Chinese dominion, nor that it is likely to deprive the Teutonic and Slavic races of their pride of place. The sceptre will still be with the Aryan.—*The Edinburgh Review*.

The Cobra Cholera-Cure.—A letter, published in the United States Consular Reports, from Dr. A. L. Sandel, M. B., L. M., C. M. (Glasgow), Municipal Commissioner, Calcutta, and late Medical Officer to the local Government, Bengal, confirms, from personal investigation, "the wonderful success with which an empirical practitioner of the healing art was combating the ravages of cholera. Case after case given up by the faculty as hopeless would be taken up and successfully treated by him. . . . In my first interview with the man, I managed to elicit the fact that the powerful agent employed by him subcutaneously was a tincture of which the poison of the cobra formed the sole base. . . . Later, I discovered a woman who happened to possess a small supply of the above tincture, which she had obtained from the said man. Her success in treating cholera cases was, on a smaller scale, as striking as his.

Science Notes.

On the authority of the *Hamburger Freisinnige Zeitung*, there were in Prussia, in one year, 1,200 individuals who died from delirium tremens, and 500 who committed suicide through intemperance.

PHYSICIAN (with ear to patient's chest): There is a curious swelling over the region of the heart, sir, which must be reduced at once.

Patient (anxiously): That swelling is my pocketbook, doctor. Please don't reduce it too much.—*Our Dumb Animals, Boston*.

ACCORDING to the State Board of Health, of Michigan, the statistics of sickness have demonstrated the law that generally influenza (la grippe) is quantitatively related to the atmospheric ozone—the more ozone the more influenza; and the law that remittent fever is inversely related—the more ozone the less remittent fever.

A SYSTEM of electrically-controlled clocks has been arranged in Berlin, in connection with the electric-light and power service. Once each day, at an hour when few lamps are in use, a momentary diminution of pressure in the mains, of about 10 volts, winds and sets the clocks, which are disconnected from the circuit the rest of the time.

THERE are now fifty-five towns and cities in England which destroy their garbage and solid refuse by burning, and 570 furnaces are employed for this purpose. In many cases the heat from these furnaces is used to produce steam, and the power is employed in pumping water and in running electric-light and power plants, and for other purposes.

At a recent meeting of the American Geological Society, Dr. George M. Dawson read a paper on the occurrence of mammoth-remains in Northwestern America. He dwelt upon two points: (1) That the remains are almost entirely confined to the limits of a great unglaciated area, and absent from the area once covered by a great ice-mass; (2) that, at the time of the existence of the mammoth, the North American and Asiatic land must have been continuous, for the remains are found in islands of the Bering Sea.

The sittings of the Opium Commission have been continued in Calcutta. The

Hon. D. R. Lyall, of the Bengal Revenue Board, stated that immoderate use of the drug was rare, and its moderate use beneficial in a malarious country. Dr. Maynard, medical officer of the Patna Factory, had seen no ill-effects from opium, which was largely used as a domestic remedy. The evidence of several native medical practitioners was to the effect that the drug had no deleterious effect on the health when taken in moderation, and that its complete prohibition was impossible. The Commission, when the taking of evidence at Calcutta is concluded, will divide into two parties, and continue the inquiry in various localities.

MISCELLANEOUS.

AN EGYPTIAN FRAGMENT.

IT was during the gabble of a general election that Professor Glidders packed his bag, and started for Egypt to continue his excavations. He wanted to be down among his Egyptian dead men again; he did not care an old spade which set of plunderers turned the scales at the next general election, since neither of them would subscribe a sixpence to dig out the Pharaohs.

A friend, whom he met at the station, asked him where and what was Phlegethon.

"Oh! you go and vote for somebody," said Professor Glidders. When he reached Cairo, the head-waiter of the hotel told the tourists privately that they had better not show the Professor any of the mess which the dealers had sold them as antiquities. So the active trippers, who had picked up cheap papyri, flint tools, bracelets, statuettes, slabs of granite with hieroglyphs, rag-dolls made by Miriam to keep Moses quiet in the bulrushes, and other relics, with pedigrees dating back to the preceding Summer, took pains to avoid speech with the Professor, and wished he had stayed at home to help in the general election.

"Well, which *is* the professor, anyhow?" asked an American lady, who, with her family, had been exploring tombs and temples at the rate of a dozen a day.

"No, I guess that isn't he. You don't say! What that little sandy chap with spectacles? Well! How's that, girls? Doesn't he look just fresh from school?"

"Ze Professor is zirty-two, madame. He is nephew of Milord Driscoll."

"Say, girls, have we ever met Lord Driscoll?" asked mamma.

"I guess not, ma," responded the eldest daughter.

"Well, Scud, you'd better ask his nephew to look at our papyrus. He might come out and dig some in Ohio when he's quit digging Egypt," said the lady to her husband.

"Likely not, my dear; and what's more, I don't see any signs of a marrying-man on that Professor," answered Mr. Scudville Chancey calmly.

Fladgate, the one-eyed special correspondent, who was writing up excavations for a London daily, told the *table d'hôte* not to make any mistake about the Professor. He said that Europe hadn't his equal as an Egyptologist.

"That's real interesting, sir," said Mrs. Chancey, "and I'm told that he has an uncle in the Peerage."

"Oh, old Driscoll," said Fladgate and laughed.

"And Lord Driscoll, does he dig any, sir?" asked Mrs. Chancey.

"What, old Driscoll?" and Fladgate laughed again.

"Why, no," said Mr. Chancey. "Being a Peer, he naturally wouldn't feel any call that way."

"Say, girls, would you like to dig some?" asked Mrs. Chancey with animation.

"My gracious, ma! you said at breakfast you guessed we'd about used up this old cemetery," plumped out Miss Chancey the younger.

Professor Glidder entered the room just at that moment, and caught the naïve remark.

Mr. Chancey screened his face behind his table-napkin, and murmured, "Great Gilgal!" pale with suppressed enjoyment.

Mrs. Chancey, whatever her feelings may have been, showed

an unmoved countenance. "Well," she said, "if Egypt *isn't* a cemetery, right there and back, I'd like anybody to tell me what it is," and she fixed Professor Glidders with a challenging eye.

"Madame," responded the Professor, to the mute astonishment of the *table d'hôte*, "you are absolutely right."

It was later in the evening, and Fladgate was smoking a well-seasoned briar in the Professor's company, in the garden.

"Allow me," said Fladgate, as Miss Chancey strolled that way. "Mr. Glidders—Miss Chancey." Fladgate moved away.

"You're quitting Cairo, sir, I believe?" said Miss Chancey.

"Yes, I make tracks for the desert to-morrow; will stay weeks, perhaps a quarter of a year," said the Professor.

"Lonesome?"

"Oh dear, no! Busy all the while as a bone-setter on a battle-field."

"Fancy! I'd like to see it."

"Well, what's to prevent? Strap a tent and a cooking-stove on a donkey, and you're in marching order."

"Why, it would be just splendid! I'm yellow sick of following our dragoman 'round. There's ma to bring along, though; and donkey-back isn't her style a great deal. Do you think I could dig any, Professor?"

"You wouldn't care about it. But it isn't all digging. I've sat all day, up to my nose in water, shoving coffins about—for a change."

Miss Chancey laughed. "I like you, Professor," she said. Glidders bowed gravely. "I don't mean that, either. I mean, I like your 'go.' You've got some 'razzle-dazzle.' I guess, I'll consider myself asked to your camp—you said so, didn't you?"

"Oh, yes, come by all means if you want to see something of the work; I shall be pleased to meet you there."

"That's fixed, then. I'll have pa and ma out there, if it takes Cook and a caravan to bring them."

The Professor had very cheerfully forgotten the Cairo Hotel. It was to him as a dynasty that had passed away, when over the desert a donkey came pricking, with a donkey boy at his side. As they came nearer, Glidders saw that the donkey carried a lady, whose costume was European. "Whew! It's the girl who likes my 'razzle-dazzle,' he exclaimed."

Miss Chancey accompanied him into the tomb in search for the cartouche belonging to a coffin of one of the Pharaohs. She uncovered it with her foot, and Glidders sank upon his knees—before the hieroglyph.

Mr. and Mrs. Chancey, with their youngest daughter, were waiting for them at the entrance.

"Well, Jooley," said Mrs. Chancey, while Glidders was displaying the cartouche to the others, "you've had quite a nice long time in there. Anything come of it?"

"Why, yes, ma. We found Pharaoh's cartouche!"

"Oh!" said Mrs. Chancey. "Have you, Jooley?" Then (in a tone of somewhat severe significance), "I expect it's time we went back to Paris!"—*The Cornhill Magazine, London, November.*

LEGENDS OF THE BUDDHISTS.

S. WARREN.

THE WRITER shows the identity of our modern fairy-tails and fables with the legends of the ancient Eastern peoples. The Javanese tales of the *Jatdka* are older than any of our Western fairy-tales.

THE *Jatdka* tells how a Rajah freed a Nâga Prince (king of the serpents) from the tortures inflicted by some bad boys. The Nâga gives him the power to understand the language of animals, but tells him that he will die when he reveals anything he hears. The Rajah often hears the most amusing conversations between ants and flies, elephants and dogs, which cause him to give way to most uncontrollable laughter. The

Queen, his wife, is so curious, that she insists upon being told what the animals say, although the Rajah tells her that it will cost him his life. In the nick of time, Sâkka appears in the shape of a goat, and advises the Rajah to give the Queen a beating to free himself from her questionings, which advice the Rajah follows.

In Labulaye's story, the husband is a farmer, who gets into his coffin at once, ready for the death which awaits him as soon as he reveals to his wife what the animals say. While in the coffin, he hears the cock say to the dog: "What a fool our master is! I have a hundred wives and keep them all in order, he has but one, and yet he is not spirited enough to bring her to reason." The farmer jumps up, and gives his wife a sound drubbing, saying: "Now you know what the animals speak of, my dear; now you know what the animals think."

A woman complains continually to her husband that his father makes her work too hard. Thereupon the man digs a grave for his father. His little son (the Bodhisât) begins to dig also, and, when asked what he is doing, answers: "I am digging a grave into which I will throw *you*, when I am grown up." Jan von Beers tells a similar story; but in it the child is a genuine child, and not a precious infant saint. The grandfather at first ate at the table with the family. When, because of his trembling, he spilled his food, they made him his meals alone, and when he broke a plate, they gave him a wooden bowl. The little grandchild is found carving a piece of pine, and when his mother asks him what he is making, he answers simply: "A little trough for thee and father to eat out of, when I am big." The parents kneel in tears before the grandfather, ask his forgiveness, and lead him back to the seat of honor.

The two books of Phædrus are the oldest copies of the fables of Æsop. But these and other Greek tales are contained in the Buddhist books, which undoubtedly date much further back than the most ancient Greek fables.

It is always extremely difficult to determine the age of ancient writings. Æsop is said to have lived 565 B.C. Socrates, who lived 465 B.C., is said to have amused himself by explaining these fables when he was in prison; that is the earliest mention we have of them. Buddha is said to have been born 623 B.C. The monument at Barhût proves that the Buddhist tales had been written four hundred years before the advent of Christ. If there was then an interchange of stories between the Greeks and the Hindus, it must have been before Alexander's expedition.

At any rate, while all the Greek fables are found in the Buddhist tales, the *Jatdka* contains a wealth of others, of which the Greeks make no mention, and which they would certainly have related if they had been known in the West.

What can surpass the simple beauty of the following tale: Once the Bodhisât was born in the family of a powerful Brahmin. When he grew up, he became an Isi (ascetic), and retired with 500 other Isis into the mountain fastnesses. A terrible drought came, and the animals of the mountains suffered great thirst. One of the pious monks cut down a tree, formed it into a trough, and filled it with water from the well. Many of the animals came, so that the monk had no time to look for fruit. But the animals said to each other: "He giveth us drink and suffereth himself to go without food. Come, let us bring him of the best the woods contain. Let each one of us, when he comes to drink, bring as much fruit as he can find." Thenceforward the animals brought so much fruit that it filled 250 wagons, and the food given to one man was sufficient to feed the whole five hundred, and yet there was some left over. When the Bodhisât saw this, he said:

Let a man do his best, and flee from idleness; Behold the result of labor for there is fruit in plenty.

—*Indische Taal en Volkenkunde, Batavia, Java.*

THE WILSON TARIFF BILL.

There was published, on the 20th inst., the majority report, submitted the day before by the Democratic members of the Ways and Means Committee, to the full Committee, explaining the Wilson Tariff Bill. The Bill, though much patient and anxious labor has been expended upon it by the Committee, is not offered as a complete response to the mandate of the people, who have decided that the existing Tariff is wrong in principle and grievously unjust in operation. The Committee does not profess that the Bill is purged of all Protection, or is free of all error in its complex and manifold details. No Committee could hope to know enough to avoid all error. The first step towards Tariff-reform should be a release of taxes on the materials of industry. The arguments for the removal of duties on iron ore, wool, and coal are set forth. The duty on wool is regarded as a menace to health. The duty on tin-plate is changed in order to discourage the "bogus industry of making American tin-plate." The Committee would have preferred an entire repeal of the sugar-bounty system, believing it contrary to the spirit of our institutions; but, finding that large property interests are at stake, it has been thought better to provide for the repeal by such stages as shall gradually obliterate it. A relaxation of the farmers' burden has been aimed at, and efforts have been made to produce the greatest revenue. The reciprocity clause is to be repealed. We select a few striking passages of the Report:

"Protection left to its natural momentum never stops short of prohibition, and prohibitory walls are always needing to be built higher or to be patched and strengthened.

"We have believed that the first step toward a Reform of the Tariff should be a release of taxes on the materials of industry.

"It is no less a narrow and short-sighted view that supposes that a removal of the Tariff duties on such necessities of industry will inflict any real loss upon those who produce them in our own country.

"The duty upon steel-rails has been put at 25 per cent., which, according to the reports of our Department of Labor, quite compensates for all difference in the cost of production in this country and abroad.

"To the farmers of the country we have given untaxed agricultural implements and binding twine, and untaxed cotton-ties, for the additional reason in the latter case that cotton is the largest export crop of the country, sold abroad in competition with the cheap labor of India and of Egypt, believing that it was sufficient for the private tax-gatherer to follow the farmer in the markets of his own country and not to pursue him into all the markets of the world.

"Taking the importations of 1892, the latest which were accessible to the Committee when its tables were prepared, the new rates would operate a reduction of nearly one-third of the duties collected under the Tariff, but this great reduction in taxes actually paid to the Government is in no measure of the lightening of burden to the taxpayers of the country.

"It may be said that we are not justified in making so large a reduction in revenue at a time when Government receipts and expenditures can no longer be balanced, and when some new sources of temporary revenue must be sought for.

"A most important change in the Bill proposed from the present Law will be found in the general substitution of *ad valorem* for specific duties."

LEGAL.

Liability of Corporation Officers.

In an action upon a negotiable promissory note, given for a corporation obligation, and reading: "We promise to pay," etc., signed by the president and treasurer of the corporation, their names being followed by the abbreviations, "Pres't." and "Treas.," the New York Court of Appeals held, in accordance with a long and well-settled rule in this State, that the note was, *prima facie*, the individual debt of the signers. The Court, however, decided, in the case at bar, and in conformity with the weight of authority (although there are contrary opinions in other States), that if there is proof that the holder of such a note was aware, when he received it, of the facts and circumstances connected with its making, and knew that it was intended and delivered as a corporate obligation only, the persons signing it could not be held individually liable; and, further, that competent evidence, showing or charging such knowledge in the holder, is admissible. There was a dissenting opinion.—*The Casco Nat. Bank, Resp't., v. John Clark, et al., Appellts.* 54, N. W. Rep. 570.

Dramatic Popularity Made Perilous.

A remarkable application of the doctrine of liability for obstructing a highway, was made in *Barber v. Penley*, 2 Ch. 447. The defendant was an actor in a theatre, and so attractive that the streets were jammed with people trying to get tickets or gain admission to hear him. The plaintiff asked for an injunction against the actor, restraining him from being so "drawing." The injunction was not granted, because the police reduced the crowds; but the Judge recognized the principle contended for, by making the actor pay the costs of the application. Of this decision, the *Law Quarterly Review* (London) says: "If Mr. Penley had let off fireworks on his premises, or exhibited a pig-faced lady in his window, or drawn caricatures, or done anything reasonably calculated to attract a crowd, he would have fairly exposed himself to an injunction; but, is a man who carries on his business in an orderly and quiet manner, and does nothing to attract a crowd, to be answerable for the idle and vulgar curiosity of a set of London loafers? Is a chemist, for instance, when there has been carried into his back parlor a person in a fit, to be answerable for the crowd who flatten their noses against his shop window? Chang, the Chinese giant, is a resident at Bournemouth. Is he responsible for persons who may collect to gaze at him as he goes in or out? Is a professional beauty answerable, or a distinguished statesman? Popularity, moralists long ago told us, is a perilous thing, but North, J., has added a new terror to it if a popular actor must either clear the streets or discontinue his acting."

Rule of Law as to Sale and Delivery of Goods.

In an action for goods sold and delivered, where the goods were contracted for in writing, to be delivered at a place agreed upon by the parties, proof of delivery at such places raises a presumption of acceptance by the purchaser. In such case, the seller is not bound to prove any actual acceptance; the purchaser must disprove it. Such is the law as laid down by the Supreme Judicial Court of Maine, in *White et al. v. Harvey* (27 Atl. Rep. 106). The Court, however, recognizes the right of inspection or examination on the part of the buyer, unless such right has been previously exercised, and of subsequently objecting that the goods are not according to the contract. But the right of objection must be for good cause, and not upon false or frivolous grounds; and the right must be exercised within a reasonable time, or it is lost, and the sale becomes absolute.

The Case of John Y. McKane for Contempt of Court.

Those who do not love John Y. McKane, of Kings County, N. Y., are pleased with the decision just filed by Mr. Justice Barnard, condemning McKane to be imprisoned in the county jail for thirty days, for contempt in disobeying the order of the Court. Before, however, he is put in prison, a formal order must be drawn in accordance with the decision, signed by Judge Barnard, and entered in the County Clerk's office. The commitment must then be drawn out and signed by the Judge before the Sheriff can touch McKane. Even then, if he can find a Judge of the Supreme Court, who will grant a stay of execution, he can appeal to the General Term.

FINANCIAL.

New York Bank-Statement.

The weekly bank-statement shows:

	Dec. 9.	Dec. 16.	Changes.
Loans.....	\$412,343,600	\$441,801,200	Inc. \$29,457,600
Deposits....	492,802,300	449,195,500	Dec. 43,606,800
Circulation..	13,602,100	5,589,300	Dec. 8,012,800
L'g'l t'nd's..	94,856,500	40,748,600	Dec. 54,107,900
Specie.....	104,909,500	76,995,500	Dec. 27,914,000
Reserve ..	\$199,766,000	\$300,056,600	Inc. \$7,290,600
Re've re'd..	123,200,575	123,887,775	Inc. 687,200
Surplus..	\$76,565,425	\$76,163,825	Dec. \$396,580
Surplus, Dec. 17, 1892,		\$5,445,225.	
Surplus, Dec. 19, 1891,		\$19,161,500.	
National bank-note circulation outstanding			
Dec. 16.....			\$308,739,873
Increase for week.....			85,873
Balance of deposits to redeem National bank-notes.....			21,498,687
Total sales on N. Y. stock exchange, during week ending Dec. 16, of railway and other shares 734,730 shares.			
Total sales of railway bonds (par val.).....			\$5,536,000
Exports of gold for the week.....			\$ 1,740,573
Imports of gold for the week.....			16,323
Exports of gold for 1893.....			72,770,669
Imports of general merchandise for the week.....			7,123,487
For previous week.....			7,536,493
For corresponding week last year.....			12,351,515

The Money Market.

The loan market was easy throughout the week, and shows no decided signs of change. Call loans on stock collateral were made at rates ranging from $\frac{3}{4}$ per cent. to 2 per cent., averaging 1 per cent., and closing at about 1 per cent. Renewals were mostly at 1 a $1\frac{1}{2}$ per cent. Time money is no more an object of keen interest to the borrower than of late, and the services of the loan broker are called into requisition to handle the large output. Rates are still quoted at 2 per cent. for thirty to sixty days, 3 per cent. for ninety days to four months, $3\frac{1}{2}$ a 4 per cent. for six months. Mercantile paper is inactive, owing to the limited amount of first-class material in the market. The demand is good. Rates are $3\frac{1}{2}$ a 4 per cent. for endorsed bills, $4\frac{1}{2}$ a 5 for first-class single names, 5 a $5\frac{1}{2}$ for others.—*The Journal of Commerce, New York.*

Notwithstanding the considerable excess of exports of merchandise over imports, gold continues to flow outward. This renders it clearly evident that foreign capital is being withdrawn. The gold exports, however, occasion no uneasiness in view of the heavy surplus held by the banks which, in the present dulness of trade are quite willing to help the Treasury.

Under the heading "Capel Court Echoes," *Money and Trade* describes the condition of the London market and the business of the brokers as follows:

"The House living upon investment orders is like unto an Arctic Expedition on quarter rations; or unto a live lion offered a mutton-cutlet at bedtime and advised to subsist on straw during the other twenty-three hours and fifty-nine minutes of the day. The House takes its food grumblingly, as becomes an institution with the predilections of a prince and the prospects of a pauper. Investment orders disappear with the rapidity of the cutlets referred to. They stop no gaps, they assuage no hunger; indeed, they merely oblige attendance, and whet the appetite. As each settlement goes by, members have, figuratively speaking, to draw in their waistbands another inch, and wait for that visionary banquet of speculation which is to be spread in the great by-and-by, and to be laid for four thousand covers."

WE LAUGH SOMETIMES.

A Nutshell Novel.

VOL. I.

A winning wife,
A sunny smile,
A feather,
A tiny talk,
A pleasant walk,
Together.

VOL. II.

A little doubt,
A playful pout,
Capricious.
A merry miss,
A stolen kiss,
Delicious.

VOL. III.

"You ask mamma,"
"Consult papa,"
"With pleasure."
And both repent
This rash event
At leisure.

SHERIDAN, the wit and playwright, who, it is well-known, was always in debt, received from his tailor, named Berry, a few days before Christmas, a bill, with a note, expressing a hope that, at such a felicitous season, the bill would be paid. To this Sheridan replied:

"Here is a Mull—Berry,
To send me your Bill—Berry
Before it was Dew—Berry.
Your father, the Elder Berry,
Would not have been such a Goose—Berry.
Now don't look so Black—Berry,
For I don't care a Straw—Berry."

CHESS.

A Chess Masters' tournament is going on at the Manhattan Café, New York City, in which, so far, six rounds have been played. The contestants are Albin, D. G. Baird, J. W. Baird, Delmar, Ettlinger, Halpern, Hanham, Hodges, Pillsbury, Shonalter. The most surprising result so far was the defeat on the 17th inst. of Albin by Ettlinger, something wholly unexpected. We give the game:

TABLE NO. 3—FRENCH DEFENSE.

ALBIN. White.	ETTTLINGER. Black.	ALBIN. White.	ETTTLINGER. Black.
1 P-K4	P-K3	29 P-R4	P x P
2 P-Q4	P-Q4	30 P x P	K-B2
3 Kt-QB3	Kt-KB3	31 P-QR5	P-QR3
4 B-KKt5	B-K2	32 R-QR2	KR-R
5 P-K5	Q-Kt-Q2	33 KR-R	R-R
6 B x B	Q x B	34 R(R2)QKt2R-QR2	
7 Kt-Kt5	Kt-Kt3	35 R(R)QKtKR-QKt	
8 P-QB3	P-QR3	36 R(Kt2)QR2-KR	
9 Kt-R3	B-Q2	37 R-Kt4	R-QR3
10 B-Q3	Kt-B3	38 R(R2)QKt2R-QKt	
11 Q-Kt4	P-Kt3	39 R-R4	R(Kt)QR
12 P-KR4	P-KR4	40 K-Kt5	R-R
13 Q-Q	Castles Q R	41 R(R4)Kt4R-QR2	
14 P-KB4	Kt-R2	42 R-Kt6	R-R4ch
15 Kt-KB3	Q-K	43 K-B6	R-B4ch
16 Q-K2	B-QKt4	44 K-K7	R x KBP
17 Kt x B	Kt x Kt	45 P-R6	P x P
18 B x Kt	Q x B	46 R-Kt8	P-QB4
19 Q x Q	P x Q	47 R(Kt8)Kt6	P x P
20 Kt-Kt5	KR-B	48 P-B4	P x P
21 P-QKt3	P-QB3	49 R-K6	K-Bch
22 K-K2	K-Q2	50 K-K8	P-B6
23 K-B3	R-QR	51 R-Kt4	P-R4
24 Kt-R7	KR-R	52 R-Kt5	R x RP
25 Kt-B6ch	K-K2	53 K-B	P-B7
26 P-KKt4	P x Pch	54 R-B6ch	R-B2
27 K x P	Kt-Q2	55 Resigns.	
28 Kt x Kt	K x Kt		1 h. 22 m. 2 h. 55 m.

A Masters' Continental Congress will be held in Terre Haute, Ind., on Feb. 27, 1894, open to all recognized chess masters of the world. Eight prizes are offered, ranging from \$50 down to \$75. The entries are limited to forty, the minimum being twenty-six. The sixth American Chess Congress had only twenty, and no tournament for first-class players is remembered in which more than twenty-three participated.

A chess club was organized at Morrisania, on the 17th inst.

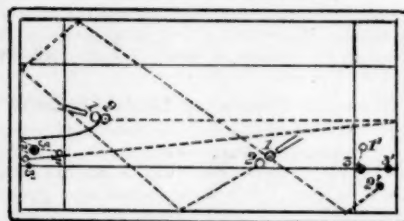
The Evans Chess Club, in Brooklyn, will play a team match with the Young Men's Christian Association Chess Club, on Wednesday, December 27th.

THE GREAT BILLIARD MATCH.

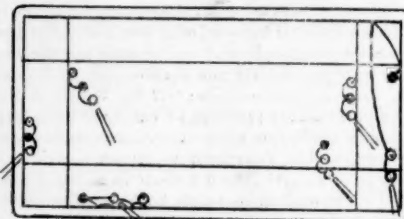
The six days' billiard match in New York City between probably the three greatest billiard experts in the world—Jacob Schaefer, F. C. Ives, and George Slosson—resulted in a victory for Schaefer. In the last game, played



SLOSSON PLAYS FOR POSITION.



HOW IVES WORKS WONDERS.



SOME OF SCHAEFER'S MASSES.

—From The Herald, New York.

on Dec. 16, Schaefer made the phenomenal run of 566 points, and by an average of 100 broke all records. The following recapitulation will show any one who is at all familiar with billiards the almost marvelous work of these masters of the game:

	Ives.	Slosson.	Schaefer.
First night.....	600	800	—
Second night.....	—	600	541
Third night.....	347	—	600
Fourth night.....	600	478	—
Fifth night.....	—	394	600
Sixth night.....	50	—	600
Total points.....	1,597	1,972	2,241
Total innings.....	58	70	62
Best single average.....	50	41 8-12	100
Grand average.....	27 31-58	28 12-70	37 47-62
Highest runs.....	141	164	566
Games won.....	Schaefer, 3; Ives, 2; Slosson, 1.		

SOCIETY FLASHES.

ON Tuesday evening, the 12th inst., the Alumni of Columbia College had their annual dinner at the Hotel Brunswick, Mr. George G. DeWitt, the President of the Alumni, presiding. President Low, of Columbia, informed the assembly that in order to complete the plans for the transfer of the College to its new site, there would be required \$10,000,000.

WEDNESDAY, 13TH.—The Alumni of Williams College had their annual dinner at the Hotel Brunswick, the dinner celebrating the centenary of the College.

THURSDAY, 14TH.—Miss Adele Grant, daughter of the late Beach Grant, of New York, was married to George Devereux de Vere Capell, Earl of Essex, at St. Margaret's Church, Westminster, Archdeacon Farrar, assisted by three other clergymen, officiated. There were seven bridesmaids. Among those present was the United States Ambassador.

Miss Katherine Sands was married to Mr. Theodore A. Havemeyer, Jr., at Grace Church, the Rev. Dr. Huntington, the rector, officiating.

A reception was given to Mrs. Potter Palmer by Mrs. J. S. T. Stranahan, at her residence, 269 Union Street, Brooklyn. A large number attended.

Current Events.

Wednesday, December 13.

In the Senate a Resolution of Inquiry, offered by Mr. Hoar, as to the power of the President to appoint Mr. Blount Commissioner to Hawaii, is referred to the Committee on Foreign Relations. In the House, Mr. Hill's Resolution, calling for information in regard to Hawaii, is unanimously adopted; the Bill to admit Utah as a State is passed.

Admiral da Gama gains possession of Cópas Island and Enchadas, in the Bay of Rio de Janeiro; martial law is declared at Pernambuco. The new French police, it is announced, will be set actively to work to ferret out the Anarchists; Vaillant, the bomb-thrower, is declared to belong to an international society. Part of Major Forbes's command is attacked by Lobengula's warriors, and forced to retreat. Cholera breaks out at Namur, 35 miles from Brussels.

Thursday, December 14.

In the Senate, Mr. Voorhees introduces a Bill to coin the seigniorage in the Treasury, and to renew silver-bullion purchases and silver coinage at the rate of \$2,000,000 a month. In the House, a Bill providing for reforms in the postal service is passed. Senhor Mendonça, the Brazilian Minister at Washington, receives information of the arrival of the *Nitchev* off the coast of Brazil. Judge Barnard adjudges John V. McKane, Justice Newton, and three election inspectors guilty of contempt of court, and sentences them to be imprisoned for thirty days and pay a fine of \$250.

M. Frey is elected President of the Swiss Confederation; he was once Swiss Minister at Washington. The French Chamber of Deputies rejects by a large majority a resolution for inquiring into the miners' strike, and votes for a commission to study the labor question. Four hundred dynamite bombs are seized at the homes of three alleged rebels, arrested at Kioto, Japan.

Friday, December 15.

The Senate not in session. In the House, a Bill admitting Arizona to the Union is passed, and a Bill admitting New Mexico as a State is favorably reported from the Committee of the Whole. More than a score of workmen are killed by the fall of part of a bridge in course of erection across the Ohio River at Louisville.

The ports of Rio de Janeiro and Santos, it is announced, are completely blockaded by Admiral Mello's war-ships. Vaillant, the Anarchist, tells how he made the bomb which he threw in the French Chamber of Deputies. The French Government declares that it does not favor an international league against Anarchists. The members of the new Italian Cabinet, formed by Signor Crispi, take the oath of office.

Saturday, December 16.

The Senate not in session. In the House, the Urgent Deficiency Bill is discussed, and there is a debate over the pension clause. The Trial Board of the new cruiser *New York* makes its official report, highly praising the vessel's seaworthiness and stability. Twenty-five hundred people are made homeless and \$100,000 damage done by a freshet in Buffalo.

President Peixoto recovers the island of Gobernador in the harbor of Rio. The programme of the new Italian Cabinet, it is declared, will include increased taxation; the Premier guarantees perfect liberty and independence to the Church.

Sunday, December 17.

The Bimetallist League announces that it is preparing to carry the contest for free silver into the next Congressional elections. It is rumored that the Erie Railway system between New York and Chicago will pass under the control of the New York Central.

The Pope celebrates mass at St. Peter's, in the presence of 15,000 persons; he was apparently in excellent health. There is found in a street in Paris a package containing ten dynamite cartridges, and papers threatening reprisals by Anarchists in case Vaillant be put to death.

Monday, December 18.

A Message from the President on Hawaii is read in both Houses of Congress. In the House, General Sickles and Mr. Martin, of Indiana, speak in defense of the honesty of pensioners. Four train-robbers are sentenced in Texas to thirty-five years imprisonment each.

Jacques Merigeau, an Anarchist, tries to murder the leader of a body of police-officers, in Paris, who arrested him; a large quantity of explosives are found in his room; 220 supposed Anarchists are to be expelled from France. There are tax-riots in Sicily; the mob is fired on by the troops and thirty persons are wounded.

Tuesday, December 19.

In the Senate, Mr. Berry, of Arkansas, speaks in favor of the repeal of the Election Laws. In the House, Mr. Boutelle moves immediate consideration of his Resolution on Hawaii, but the motion is denied; the Wilson Tariff Bill is reported. The war-ships *San Francisco* and *New York* are ordered to proceed to Rio de Janeiro as soon as possible, in order to notify Admiral Mello that he must not interfere with United States merchant-vessels while loading or unloading cargoes.

The question of England's naval strength is debated in the House of Commons, and the Government's policy is approved by a vote of 240 to 206. Codina, the Anarchist, arrested for throwing a dynamite-bomb into the Lyceo Theatre, Barcelona, makes a confession.